

ROSICRUCIAN DIGEST

January 1969 • 40¢

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

**A Sense of
Purpose**

To know what we
really want

▽ △ ▽

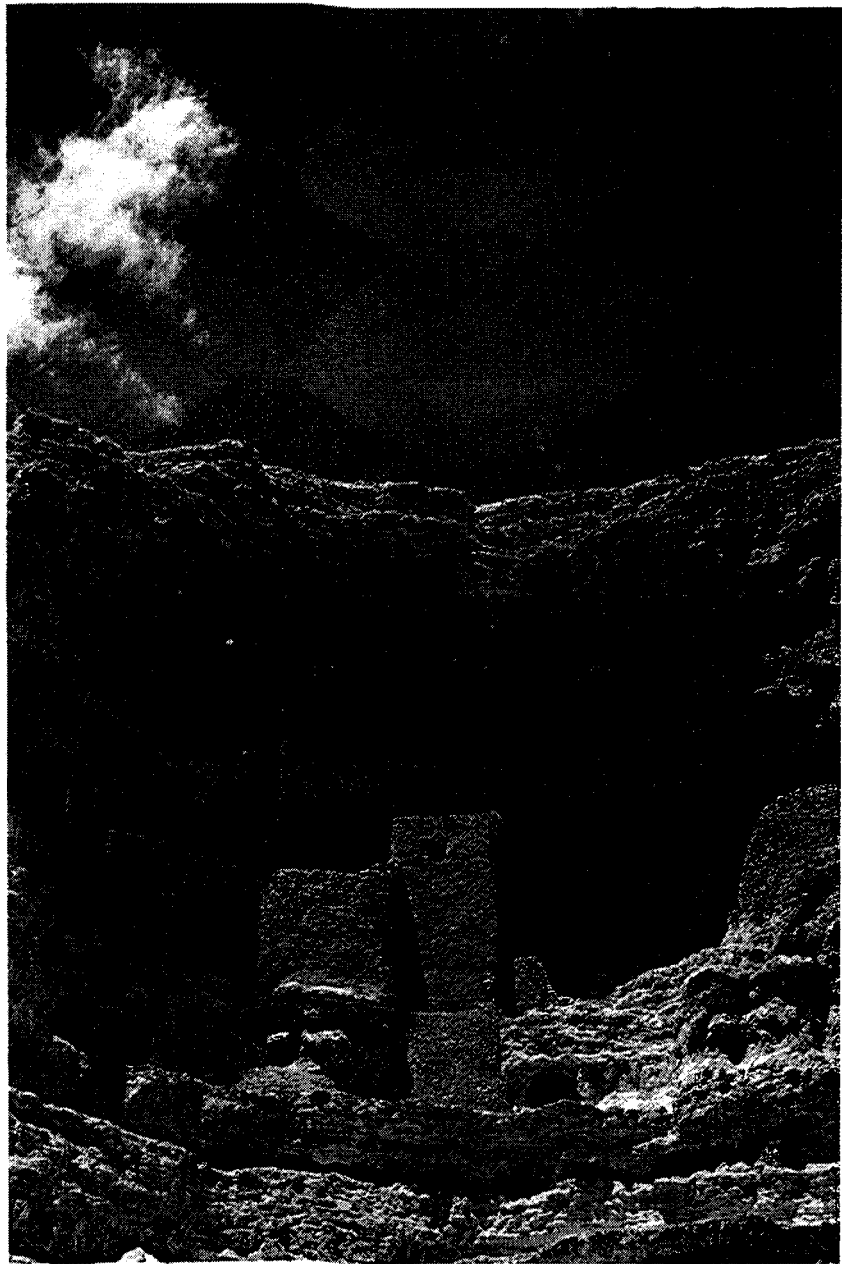
Creative Living

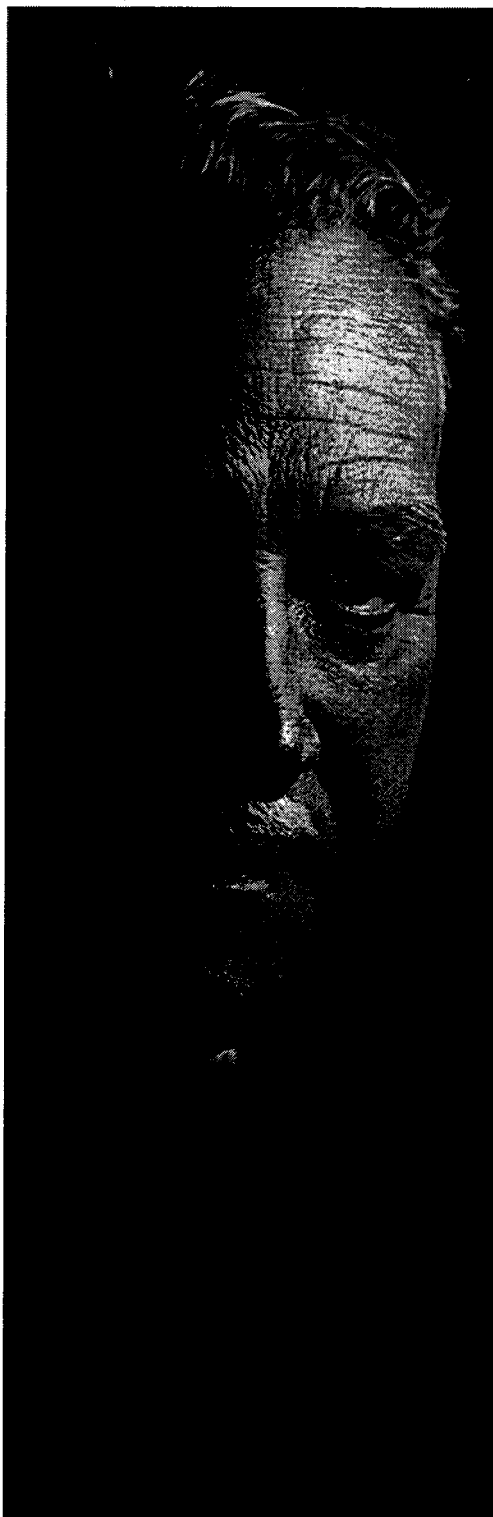
Creative power within
our own consciousness

▽ △ ▽

Next Month:

**Language and
Understanding**





Whisperings of Self

by

VALIDIVAR

Whisperings of Self is the interpretation of cosmic impulses received by a great mystic-philosopher, Ralph M. Lewis, who in this work writes under the pen name of Validivar.

The aphorisms in this collection have appeared singly in copies of the *Rosicrucian Digest* over a period of forty years and comprise insights into all areas of human experience—justice, war and peace, ethics, morals, marriage, family, work, leisure, and countless others.

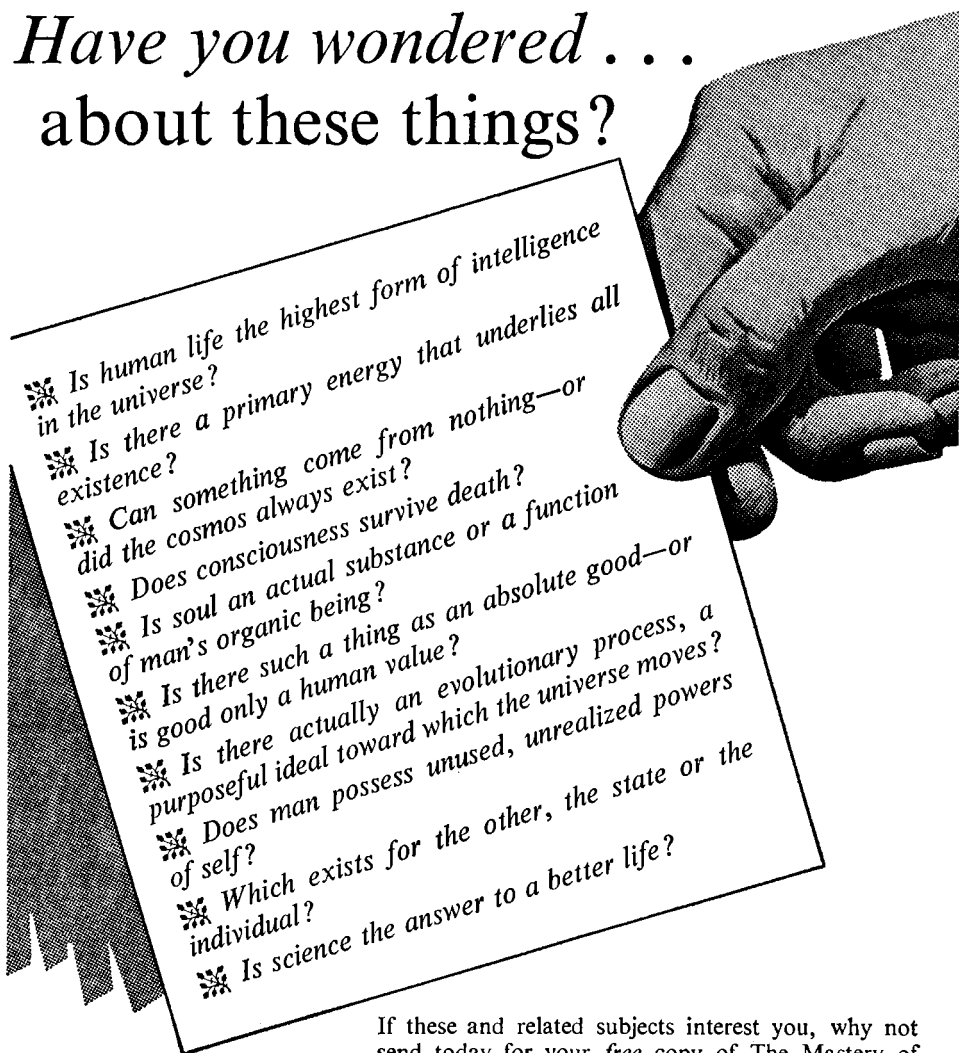
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*Have you wondered . . .
about these things?*

- 
- A hand is shown holding a card that lists several philosophical questions. The card is tilted and has a decorative border. The questions are:
- ❖ Is human life the highest form of intelligence in the universe?
 - ❖ Is there a primary energy that underlies all existence?
 - ❖ Can something come from nothing—or did the cosmos always exist?
 - ❖ Does consciousness survive death?
 - ❖ Is soul an actual substance or a function of man's organic being?
 - ❖ Is there such a thing as an absolute good—or is good only a human value?
 - ❖ Is there actually an evolutionary process, a purposeful ideal toward which the universe moves?
 - ❖ Does man possess unused, unrealized powers of self?
 - ❖ Which exists for the other, the state or the individual?
 - ❖ Is science the answer to a better life?

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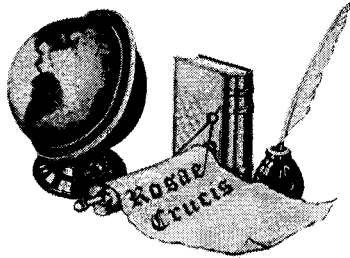
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
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Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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SEEING THROUGH TOUCH

Above is shown a unique service to the blind recently rendered by the Rosicrucian Egyptian Museum. The artifacts of Ancient Egypt were made available to blind students through the sense of touch. Blind students from a secondary school and San Jose State College were escorted through the Museum and were permitted to touch objects as they were explained to them. By means of the sense of touch they were thus able to gain an appreciation of many objects on exhibit. This *Museum Touch Program* for the blind is the first conducted on the Pacific Coast through the auspices of the Rosicrucian Egyptian Museum.

(Photo by AMORC)

THOUGHT OF THE MONTH

By THE IMPERATOR

CANDOR AND MORAL DECADENCE

CANDOR, FRANKNESS, has an obvious virtue in itself! It disregards subterfuge and deceit. It communicates in word or act an idea or the elements of a circumstance with all the clarity that they were realized and by which they can be expressed. Such candor, when it is known, inspires upon the part of others confidence in those who resort to it. A person then has the opportunity of reacting accordingly without fear that he is being deceived, and also that he may not be in grave error.

In past centuries candor about certain realities of human relations was condemned by *polite* society. Particular commonly known human behavior and responses to circumstances were not openly discussed. In the Victorian era women feigned a weakness of fainting and of being emotionally shocked by any act that appeared to violate the moral code of the time.

The mere mention, for example, of *contraception* was cause for the hypocritical attitude of shock and great embarrassment among the ladies. To discuss the spread of venereal disease and the necessity of its curtailment in a mixed group of men and women was considered a virulent offense against social propriety. *Good* people were not supposed to know these things. At least such subjects were to be kept in the shadows of ignorance. As a result these very extant problems of society were publicly not dealt with—although every intelligent person *privately* knew of their existence.

The subject resolves down to that of *concealment* and *exposure*. In other words, when should certain subjects or acts be publicly concealed, that is, remain strictly private? Or when is it necessary to resort to revealing specific facts regardless of what effect they may have on the habitual moral code and

sensibilities of society? In a consideration of the conventions of *civilized* society over the past century, there are numerous examples of hypocrisy in connection with information or knowledge which should have had the proper general dissemination.

Part of this concealment regarding, for example, sex hygiene was due to the moral code and theology of most orthodox religions. "Marriages are made in Heaven," it was said, and divorce for any reason was generally considered a moral sin. The function and purpose of sex was something never to be discussed in public in polite society, and most certainly never to constitute any form of instruction or advice outside of a medical college or the inner sanctum of a physician's office.

Even in the political realm, the word *patriotism* was sacrosanct. One must be patriotic toward his existing government and administration without questioning the possible obsolescence of certain of its political ideals. To be called a radical was equivalent in the popular mind to being charged with anarchy. To be a radical in the sense of wanting to depart from an existing custom or tradition so as to introduce a new and progressive concept nevertheless did not exonerate one from the stigma attached to the word *radical*.

Refusal to Face Realities

Today, the falsity in connection with much of this suppression and concealment is no longer being tolerated. A new generation, more educated, is quite aware of this social hypocrisy. Further, although often in the extreme sense, this new generation has laid the ills of the present world to the fact that society has refused to face many realities openly. It accuses past society of glossing over many basic causes and prob-

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lems so as to conform to tradition, thus resulting in the various crises now experienced.

No knowledge then which can serve society is to be considered offensive to the individual. It should be intelligently expressed and used in a constructive way. For further example, *homosexuality* was again something never discussed in a polite society. It is, however, a growing problem behind the curtain of social propriety. It must and is being brought to the fore for consideration. Shall it be in all circumstances as in the past condemned as a crime? What are its causes? Why its particular growth at this time? These are the realities of society. They can no longer be pushed into the background any more than we can ignore a fire in the attic of a home.

However, there is a line of demarcation between necessary candor and *moral decadence*. There are certain subjects in their presentation, and acts as well, which accomplish no good by their resort to flagrant exposure. Man as a species is an animal, *not* a god. However, in his status as a *Homo sapiens*, he aspires to be a *superior* animal. He has a highly developed self-consciousness. He is aware of certain sentiments, urges, inclinations, motivations—if you will—which are not had, or at least not exhibited, by other living things. These qualifications, he has an intuitive feeling, are the better part of himself. To cultivate and express them is, most men sincerely believe, the moral obligation of humanity.

Conversely, to flaunt the lowest instincts and appetites of man's animal nature in public, to make an exhibition of them, accomplishes nothing. To disregard all the refinements that man has slowly acquired from savagery is a per-

verted form of candor which unfortunately is much in display by a segment of society today. The so-called *permissive* society is often defended in the name of necessary candor and open exposure of all human relations. This same kind of postulation was presented by peoples of past cultures, as during the Roman decline when moral decadence was obvious. What does it afford man *in expediency* to act like those animals over which he has long boasted his superiority?

A danger exists today in the permissiveness on the one hand, that is, the belated realization that the old hypocrisy must go. Realities, of course, must be confronted, brought from obscurity into the light, if they are to be dealt with intelligently. Consequently, there is a commendable growing tolerance toward a *necessary candor*.

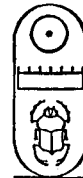
On the other hand, *where* is the line to be drawn between this necessary candor and a moral decay that gnaws away, as in Roman days, at all common decency and self-discipline? Are, for example, the encroachment of habit-forming drugs and those ordinarily dangerous to the physical and mental health to be tolerated as a necessary frankness and permissiveness? Is sexual promiscuity and the obvious spread of disease among the youth to be tolerated on the grounds of exercise of natural appetites?

The criteria, it seems, must not be the absolute spirit of abandonment and free indulgence that an individual may enjoy, but rather the effects that such acts, their expression, may have upon society as a whole. Do such things contribute to, or do they delete from, the general improvement of mankind physically, mentally, and morally?



ROSICRUCIAN CONCLAVE IN SWITZERLAND

On May 24-25, the El Moria Chapter in Zurich is holding its annual conclave. Members who will be in that area on those dates are invited to attend. For particulars, contact Nelly Gull, Hirschengraben 22, Zurich 1, Switzerland.



The Romance of The Past

by CLARENCE G. SCHOLTZ

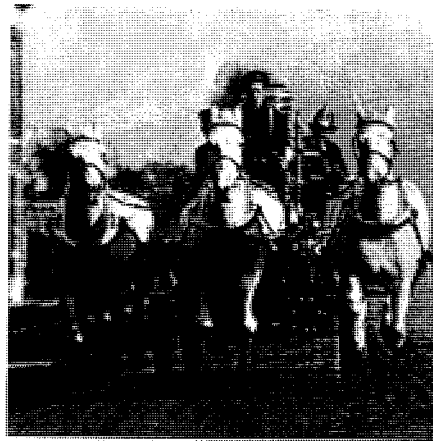
*In contrast with our
streamlined present*

WHEN SOMEONE talks about the good old days, he is dating himself. However, there *were* good old days, according to how you remember and what you remember. The saying means one is comparing something that today is not entirely satisfactory with something that yesterday seemed so satisfactory. But was yesterday better than today, and is today better than yesterday? Both sides of such an argument have much to offer. Progress is here to stay, regardless of what we may think. Notwithstanding that fact, sentiment, memories, and the fear of change combine to give that of which we know—*yesterday*—a greater priority than that of which we fear or are uncertain about—*today*.

So we have the enthusiasts—whether steam trains, trolleys, fire engines, and so on—who glory in belonging to clubs, collect antiques, run special short line steam railroads, build museums, and so forth—all pointing to the good old days. In fact, these activities have in some instances become profitable ventures.

It is true that anyone over forty can recall the old horse-drawn fire engines and the thrill of standing on the side of the road to watch the three-horse hitch of the *steamer* gallop by—with the rear fireman stoking the fire under the boiler, getting up steam so the steamer could pump water when it arrived at the fire—and the driver bending over the reins urging the horses to go faster. The fact that it took longer to reach the fire and was harder to quickly secure reinforcements from surrounding communities is lost in the memory of that thrilling event.

Today the so-called romance referred to above has disappeared. In its place we have motor-driven fire apparatus



which can outspeed, outperform, get reinforcements in minutes if necessary, and fight fire better, more efficiently, and with less commotion; but for the old-timers something is missing—so, for a better explanation, we can call it *romance*.

This also is true of the railroads. These old-timers can recall the large steam locomotives which would come puffing up a grade, throwing a plume of smoke into the air, spurting steam from side valves, and chugging along, publicizing the work they were doing. Romance? Ah, yes, for many who watched and who have not forgotten. Where is the romance today? Gone beneath the straight lines of roaring diesel locomotives or, in some cases, electric locomotives, but to the watcher the whole train is a blur as it passes by. True, the new type locomotives are more efficient, cost less in the long run, pull heavier loads, and so on. Progress? Yes! Romance? No!

Many can still recall the trolley cars which ran around the streets of the cities and out through the country, uniting communities by that thin line of steel rail. Romance? Ah, yes, particularly in the open cars on a hot summer day before the automobile choked our highways! Today you can find the trolleys in a museum, for practically all have been replaced by fume-emitting diesel-fueled buses. True, the buses can go anywhere there is a street or road; they are more economical, can operate without tracks, ties, and signals. But where is the romance? They are just

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items of progress to get you from place to place quickly and economically.

When we leave the subject of mechanical vehicles and go to vacation time, there are those who can remember spending that summer period on a farm, feeding the animals, cutting hay, and having a ride in the hay wagon. Now *there* was a thrill, practically unknown today to the city dweller. Maybe the farmer and his family did not consider those happenings as romance, but usually the visitor did. Going out to the pasture to drive home the cows was a chore for the farmer boy, but a thrill for the boy from the city.

Today, if you were to visit that same farm, maybe you could not find it, for much valuable farmland is now being taken over for housing projects, and instead of green belts around our cities we find superhighways and endless rows of buildings. The romance you seek would no longer be there—only the signs of today's progress!

There is a time to pause and to recall the romance of the past, and a time to consider the present which, after all, is our life today. We cannot turn back the clock of time, we cannot repeat, we cannot go backward. Life today—with all the mechanical and electrical items we use—is much easier on our muscles. It may be a lot more confusing for our brain, since the pace is faster, ever faster. But who would wish to go back to yesterday, except in memory? We cannot hide behind memories, for that is the past; we must face *reality*, for that is *today*.

So the good old days may remain the good old days. Memories we will retain. This makes life what it is, a compromise, a joining together of the past and the present, and a hope for the future.

Progress we must! Progress we will! But in our obsession with progress, let us be careful not to squeeze out the last vestige of romance from our present-day mundane living.

SO THEY HAVE SAID

LET US now pass on to the consideration of property, that most fertile source of human sorrows: for if you compare all the other ills from which we suffer—deaths, sicknesses, fears, regrets, endurance of pains and labors—with those miseries which our money inflicts upon us, the latter will far outweigh all the others.

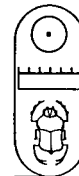
—SENECA, 4 B.C.(?)-A.D. 65

WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank these many Rosicrucians and *Digest* readers for their warm and thoughtful Greetings of the Season.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible because of their number. Therefore, we take this means of thanking each of you. May you have a very happy and successful New Year!

THE ROSICRUCIAN STAFF



The Cultured Person

by DR. W. H. CLARK, F. R. C.

Member of the Rose-Croix University Faculty

WHEN WE HEAR it said of someone, *He is a cultured person*, such a statement is always regarded as a very high compliment. But what is meant by this familiar expression? It generally means that the one to whom reference is made is well informed on the important topics of the day and is able to discuss intelligently a broad variety of subjects including the more serious problems and current issues. This he is able to do with adequate emotional balance and without prejudice. His conversation with all people is characterized by the fact that he is a good and interested listener as well as a skillful contributor to the discussion. His use of language is in good taste, and it reveals both care and training.

Such a person is at ease in any social group and is equally kind and courteous to all persons with whom he or she may come in contact, regardless of social status. Under all circumstances he practices what we call *good manners*, and is sincerely interested in the success, happiness, and well-being of everyone. To him every human being is important and worthy of thoughtful consideration. Even strangers are brought within the realm of his concern, love, and good wishes. He is cheerful, optimistic, constantly alert to the needs of others, and in such instances where he feels that he must offer criticism, such action is always performed in a constructive manner and is done with love for the purpose of helping all concerned. These and many other graceful expressions of character adorn his personality as he goes in and out among the people.

The individual we call *cultured* has a keen sensitivity for that which pertains to aesthetics. He has a profound appreciation for beauty and for the more meaningful things in life. His appreciation for real values greatly in-

creases and enriches his possessions. For example, the question may be asked: Who truly own the masterworks of the world's great literature? Not necessarily those who have these volumes on the shelves of their libraries. Neither are they necessarily the ones who have read them and perhaps can quote extended passages from their pages. These great books truly belong to those individuals who have read them with genuine understanding, and whose aesthetic and discerning insights have enabled them to catch those deep and subtle meanings that are missed by the average reader. These great works are truly possessed by those who have captured the deeper truths and implications that inspired and guided the authors in the creation of these famous compositions.

Pleasant and Wholesome Influence

To be cultured means all this and more. While we recognize these personal aspects essential to genuine culture, there are other and deeper levels of the subject we need to explore. For example, let us consider the influence of such a one as we have been describing when he is brought into personal contact with others.

A cultured person is one in whose presence another is led to realize his own importance and is caused to feel that he has a great and challenging mission in life to fulfill. Attempts have been made through some kind of analysis to discover what there is about a cultured person that causes him or her to have such a pleasant and wholesome influence on others. Two very important things have been discovered about such an individual. First it was noticed that a cultured person always demonstrated a well-balanced and mature life, and also one of good taste. It was discovered that such a person, being what

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he was, caused others to appreciate anew those rich resources which all too often lie dormant within the human personality and capability. The second thing observed was the fact that this person had that rare skill of establishing rapport and a sense of kinship with his associates in such a manner that inspired confidence and caused them to realize that what this one had achieved in terms of personal involvement was also possible for them.

Consequently it appears that the truly cultured person tends to draw forth the very best, the noblest, and richest qualities from all his associates. When you are in the company of such a person, and for some time thereafter, you feel very deeply a serious concern to live life at its best.

The very thoughts of some people we have been privileged to know stir within us a sense of gratitude, bring flashes of joy and inspiration, and provide encouragement for us as we seek greater light and a more meaningful existence. "I thank my God upon every remembrance of you" were the words written by a great man many years ago to a small group of individuals who had demonstrated through their manner of living a high level of culture. It is a very sobering thought to realize that when friends and acquaintances think of us, the mental images they get may have the power either to inspire or depress, to help or hinder them on their way.

Equanimity

A very obvious mark of culture in one's life is the ability, when confronted by unpleasant and exasperating situations, to maintain equanimity and respond to such conditions in a manner that reveals inner stability and strength of character. There are many whose moods, attitudes, qualities of spirit, and general conduct are determined by the objective conditions and circumstances of their shifting surroundings. Such persons are at the mercy of the fickle sentiments of the thoughtless and undisciplined masses. This is not the case with the cultured individual, for in periods of severe testing he is capable of drawing upon rich resources of power within and thereby becoming master of the situation and captain of his own

destiny. Unlike those who seek guidance in trends of popular thinking and action, he follows that inner light in the direction of his course and performance.

Two individuals who are confronted by similarly difficult conditions in their surroundings may respond in quite opposite ways. One may be thrust into a pattern of behavior marked by violent reaction and frustration, while the other maintains poise and complete mastery of the situation. The difference in performance of these two individuals is due to the variation of inner resources of the two persons involved. The cultured person is fittingly orientated to his environment and the various circumstances in which he finds himself.

As we observe this wide difference in responses to similar conditions made by various individuals, we are reminded of the words of Ella Wheeler Wilcox:

ONE SHIP drives east and another
drives west

With the selfsame winds that blow.

'Tis the set of the sails

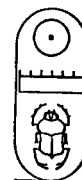
And not the gales

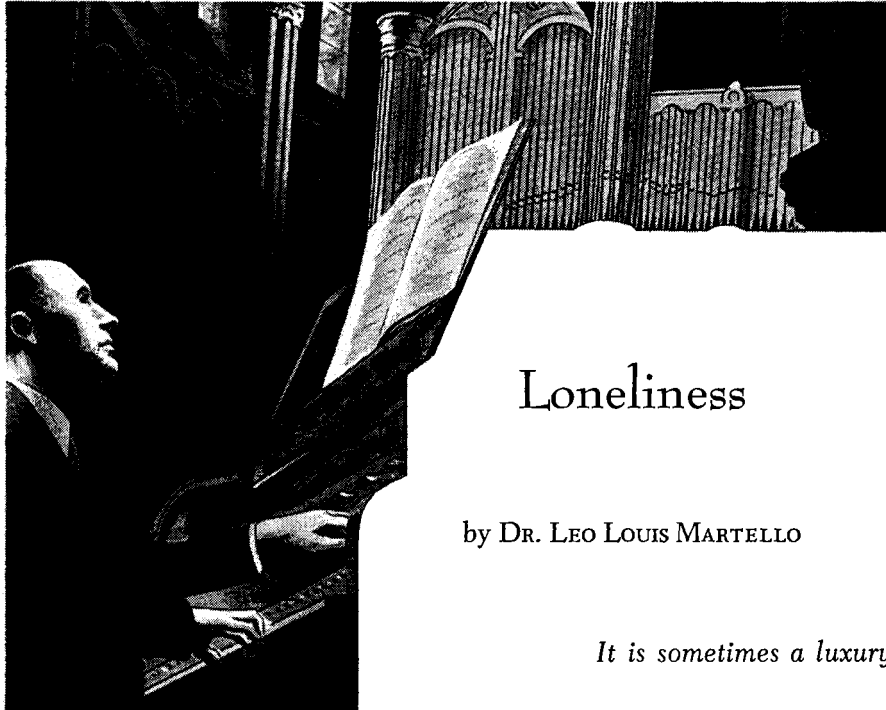
Which tells us the way to go.

The cultured person is one who sees himself and others in proper perspective. He senses a reciprocal relationship with all mankind. Most people, cultured and otherwise, see this relation to a certain degree; but for many, their horizon is too limited. We all understand that if a father, mother, or child in a well-organized home is hurt, the injury affects all the family. If a friend experiences some misfortune or falters along the way, all his friends will feel the sting. What here applies to pains and misfortune also applies to the experiences of joy and pleasure in life.

The ancient injunction "Rejoice with them that do rejoice, and weep with them that weep" is easily understood and obeyed by the vast majority of people when applied to a small circle of individuals; but far too many of us fail to understand and appreciate the more complex and universal interchange of weal and woe that each individual inevitably shares with all mankind. The true perspective of one's self and of others does not restrict love and con-

(continued on page 33)





Loneliness

by DR. LEO LOUIS MARTELLO

It is sometimes a luxury

LONELINESS is a state of mind—not of being. You can feel lonely only by concentrating on the absence of others. There is something much worse: not being able to be alone! The loneliest person is the one without interests, goals, or direction. The person who cannot find fulfillment within himself will be just as disappointed in others. The constant searching out of other people may be a defense against looking too closely within oneself.

Chronic loneliness, the inability to make and keep friends, a sense of isolation and alienation from others, can be tragic but not for the usual reasons given. What is tragic here is that such people are *alienated from themselves*. Their lack of social life stems from a negativistic attitude toward others. They project their own self-dislike on those they meet, provoking the very thing they hope to prevent: *rejection*.

The first step in getting along with others is being able to get along with *yourself*. If in your own mind you undermine yourself, you will be uncon-

sciously looking for and provoking such undermining from others. If you do not honestly like yourself, you will be distrustful of anyone who seems to like you.

Lonely people can be lucky people. As corrosive as loneliness is, it can also be rechanneled into a positive outlet. A liability can be turned into an asset. There are times when it is of the utmost importance to be alone. Privacy is a cherished commodity. Parents who do not respect their children's right in this, who barge into their rooms without knocking, are creating seeds of havoc which may erupt later in disrupted family relationships. Married couples must also have an opportunity to be left alone without constant intrusion from the partner. If we are to gain an honest perspective of ourselves and others, we need our moments of solitude. It is impossible to practice the ancient adage *Know Thyself* if our lives are eternally wound up with others.

We all have moments of loneliness—the married, the single, the rich, the

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poor, the popular, and the unpopular. It is as natural as rain. If life were all sunshine, it would be a desert. Loneliness can be the rain which relieves the heat of life's turmoil, the absolutely essential ingredient enabling the life plant to flower and grow, the element that gives sustenance and meaning, by contrast and comparison, to those sunshiny days of warmth and companionship.

Popular people often operate on the periphery of their personalities. The constant pursuit of social life, always being *on the go*, dancing attendance to the tune of others, also robs them of any time for real intellectual growth. True development is only possible when a person can operate from his own center. In seclusion and privacy you can utilize these lonely moments to dwell within, review your life and goals, pursue interests that can only be done alone: studying a course, reading a good book, writing letters, giving the house that long-neglected cleaning. You need this time to think—to do the things that *only you* can do.

Creative people know the importance of being alone. No great writer, artist, sculptor, or philosopher can produce any worthwhile work if his time and attention are dominated by others. These people not only need to be alone but are often very lonely in the most profound way, for their loneliness springs from a lack of spiritual and intellectual companionship. Their vision and their values prohibit the cultivation of the commonplace. Since they cannot find their values in other people, they discover them in themselves. It is in their work that they find fulfillment.

If you have no special talents and suffer from loneliness, you can rechannel it into a luxury by discovering interesting creative activities.

Loneliness itself is not a problem; it is a symptom of one. It is not so much a lack of friends as it is the inability to live alone and like it. Lonely people wait for others to make overtures to them. They wait for invitations but seldom extend them. They are rejection-ridden; they think in terms of neglect and cry, "Nobody cares!" Their first mistake is in the assumption that other people should care more for them than they do for themselves.

Loneliness may be a terrible thing, but not because one is alone and without friends. It is terrible precisely because such a person may use it as a moral evasion of self-responsibility, self-direction, self-betterment!

It is not always important to have many friends. Lonely people overlook this in their self-preoccupation. Friendship is a rewarding experience; it is also a demanding one. There are many obligations. And it could be that the lonely person *is* alone because he unconsciously avoids these obligations.

Today there is no excuse for chronic loneliness. With television, radio, newspapers, books, magazines, public concerts, museums, correspondence courses, many varieties of pets, plays, motion pictures, Golden Age clubs, social dances, lectures, classes, hobbies, penpal clubs, charitable organizations always in need of voluntary help, fundraising drives, public parks, and a myriad of other places where people can



EXHIBITION OF PAINTINGS

Now on display in the Rosicrucian Art Gallery are paintings by George Roberts. Mr. Roberts' paintings have been exhibited throughout the United States and have been purchased for many collections. His first Marin Coast series was acquired in its entirety by Vincent Price, in 1964, for the Vincent Price Collection of Traveling Art. Mr. Price wrote of this painter: "George Roberts is an American artist whose romantic visions of the north coast

landscape capture all the magic of that beautiful country"

The paintings in this exhibition will be on display until January 15 and are shown through the courtesy of the Gilbert Galleries of San Francisco.

On December 8, in the Art Gallery, Mr. Roberts gave a lecture entitled "The Art of the Artist—Past, Present, and Future."

Shown here is *Lonesome Shores*.



The Three Points of The Triangle

by EDGAR WIRT, PH.D., F.R.C.

NO FORCE by itself can produce a result. There must also be a condition that is amenable or subject to that force. This condition is the second point of the triangle of cause and effect—as important as the first point in producing an effect and likewise in our analysis of the causes of effects that have been produced.

Push an electric doorbell button and somewhere a bell rings. There is a condition in the button mechanism set to respond to a push. It releases an electric force that works on another condition elsewhere. The second point is sometimes described as the receptive or passive element, but this does not mean that it plays no part in shaping the result. The result is the *response* of this condition in collaboration with a force.

Conditions that we harbor within ourselves are often responsible for what happens to us and the degree to which

it affects us. A person who is acquisitive and retentive of personal possessions is liable to misfortunes with them such as would not greatly disturb some other person. One who expects friendliness and honesty from other people usually finds it. There is no dearth of forces, good and bad, all around us. Conditions select which forces will be effective in this place now.

It is quite possible to mistake a condition for a force or to identify a force and a result but to overlook the condition that makes it possible. A condition, like the electric circuit, may be such that the effect is remote from where the force makes contact. Retentiveness, for instance, may manifest in different ways in response to different circumstances: as demands on physical possessions, or on friends, and so forth. Any sense of uneasiness or apprehension can often be traced to a condition that makes us vulnerable.

We try to control the forces that affect us. Yet closer at hand is the responsive condition which can also be controlled. The law of the triangle is the tool of diagnosis: for every effect there must be somewhere this second factor. Without it the first factor would be impotent.



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(Some still available)

Requests for this attractive calendar have been very heavy, and only a few are left. While the year is still young, the calendar will give you full use of each of its twelve handsome color photographs and numbered pages.

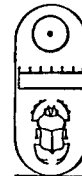
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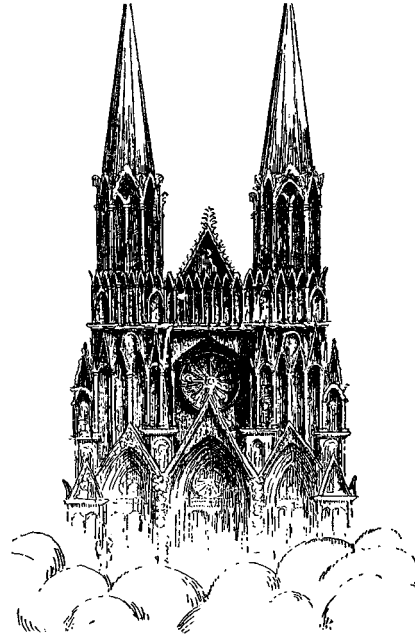
WITH a new year approaching, it is customary for individuals to examine their past lives and to decide whether or not alterations should be made in the behavior patterns that will guide them in the days that lie ahead. While any day in the year could technically be the beginning of a new year, by general agreement most of the world observes the first of January. So it is that in many parts of the world this day has become a holiday and a period for New Year's resolutions, a period which in a sense is a rededication of our lives to purposes embodied in the resolutions upon which we decide.

New Year's resolutions are looked at today more or less humorously. They usually constitute a decision to do something that is quite a radical departure from previous behavior, but the decision in many cases is not carried out to a final and successful conclusion. The area of New Year's resolutions, however, is a matter that can be left to the decision of each individual. Far be it from me or from anyone else to decide what New Year's resolutions all of us should adopt. Such decisions are an individual problem.

Nevertheless, being reminded of the fact that the beginning of a new period is in accordance with the standards of the calendar which we follow the rest of the year, it might be well for each individual to examine the question as to whether the new period has a true challenge, or whether in actuality there is anything really new.

A rather pessimistic philosopher is recorded in sacred literature as having said, "There is nothing new under the sun." This philosophy has echoed down through much of the religious, moral, and social beliefs and practices of Western civilization. Three great religions have been affected by this philosophy, because the words of this ancient teacher are incorporated in the religious concept of these three creeds. If we read quite thoroughly the other commentaries made by the same author, we are convinced that the world is in a serious state, or at least it *was* at the time he wrote his commentaries. However, the conclusion is that the writer was pessimistic and there was not too much hope for mankind.

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Cathedral Contacts

THE CHALLENGE OF THE NEW

by CECIL A. POOLE, F. R. C.

Today, possibly this old concept of there being nothing new under the sun should be challenged. We should face up to the challenge of new conditions and new situations. Contrary to these teachings, many conditions are new. A smile is new, even if the individual who smiled has smiled before. It is a spontaneous expression of a feeling of humor or pleasantness and is reflected in the countenance of the individual who smiles. It is contagious. It may cause an individual who observes the smile to change his own philosophy, to react differently to circumstances about him than he had intended.

A sunrise is new. The beauty expressed by the movement of celestial bodies makes constant changes in the manifestations that occur when we ob-

serve the phenomenon commonly called the rising—or the setting—of the sun.

No two expressions of these phenomena have been identical in all the history of this planet. The beauty man beholds can inspire and cause him to have an emotional reaction closely related to his feeling of nearness to his Creator. Each such experience is new. The reaction within the individual is new, and so it is with many of the common phenomena of life. If a smile is not new, when considered on the basis that it never existed before, then neither is a sunset or a sunrise new because there have never been previous sunrises or sunsets. However, these manifestations are new within the realization of man. His thoughts will change because of the phenomena he observes at any particular moment.

We could continue to consider parallels giving similar illustrations with many experiences in man's life. The newness of a situation is due to our ability to interpret and to use it. The newness is due to our willingness to accept our place in the universe and to realize that man was born with infinite possibilities and attributes. It is a part of his purposeful experience to associate himself intimately with these experiences that will bring new responses, new thresholds of concepts, and new visions into the present and into the future.

Realization can be new, because it is an awareness that develops within us. Man has the potentiality to fit into the total of his creation, of which he is a part. He is a living manifestation of the force that caused that creation to be. If man is to have meaning and purpose infused into his life, he has to be ready and willing to recognize *the new* about him.

There was a time when people lived under circumstances that were very difficult. In fact life was so difficult that survival became about the only purpose of life. Under such circumstances, the physical energy that man had was necessarily devoted to the problem of existence, of securing enough to eat, of securing a place to sleep in safety, and of protecting himself and his family and his few possessions. There was neither the stimulation nor the opportunity for man to

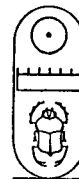
be particularly concerned about the meaning and purpose of life. But when these questions did begin to enter men's minds, the early superstitions that later became religion provided man an adequate answer, at least adequate for his time and circumstances.

Now we have the opportunity to live without being restricted to the mere existence of making a living. Leisure has been provided by shorter hours of working. Knowledge—all the knowledge that human beings have collected—is available to us in books and by listening to others. Therefore, the questions that concern the purpose of life and the meaning for which we live can no longer be put aside as not being worthy of our attention because of the demands that life makes upon us.

In the modern technological age, man finds himself occupied and busy with economic survival, but much of this effort is directed not only to survival but rather to the attainment of accessories and luxuries which man wants. But even with our desire to create a higher standard of living, there is an opportunity to turn toward an understanding of the meaning of life. We need not use all our time merely to sustain ourselves. We need to be inspired by a new era, an era in which meaning and purpose will have significance in the lives of individuals rather than merely an existence in order to live.

We cannot as individuals in a few minutes alter the entire history of the world, nor correct all the defects that have come about in the technological changes of recent years. We can, however, direct ourselves to an understanding of deeper values than the attainment of physical possessions, the improvement of physical things, and the application of physical laws. No matter how much material aids may help us and contribute to our living, they are only accessories or side issues. What we really need and what we must cherish will lie in the future when we have time to direct our attention to values that are not limited in their association to the technological world in which we live.

There is something new under the sun at the beginning of this new year. It should be a new desire to understand



the meaning and purpose of life, a new realization that man is not an automaton to function only in accordance with the laws of physics and chemistry, but that he is above all a mind—a mind which exists because of life within him. His primary duty should be not only to take care of his physical needs and provide for the survival of himself and his loved ones, but to relate that mind to the higher mind of which he is a part, and therefore to learn his true place in the scheme of things.

The Cathedral of the Soul

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.

MYSTICAL FESTIVAL IN SAN FRANCISCO

January 26, 1969

SAN FRANCISCO, CALIFORNIA: The annual Mystical Festival of Francis Bacon Lodge, AMORC, will take place Sunday, January 26, 1969, at the Odd Fellow's Building, 26 Seventh Street. Registration begins at 8:00 a.m. All active members of AMORC are invited to enjoy this full day of Rosicrucian activities. Grand Treasurer, Robert Daniels, and Soror Daniels are honored guests.

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

February: The personality for the month of February is Pierre Trudeau, Prime Minister of Canada.

The code word is SCALE.

The following advance date is given for the benefit of those members living outside the United States.



DR. EMILE ZINSOU

April: Dr. Emile Zinsou, President of the Republic of Dahomey, will be the personality for the month of April.

The code word is SCALE.



PIERRE TRUDEAU

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Does Magnetism Prevent Frost Damage?

by GASTON BURRIDGE

DO MAN-MADE or naturally occurring small magnetic fields, acting against or in conjunction with Earth's own magnetic field, prevent frost damage to some tender plants? There appears evidence for affirmative answers. Investigation into two widely separate circumstances, many years between, indicates the mystery of magnetism can play a part in preventing frost damage to subtropical fruits and trees in temperatures well below the freezing point. This might be accounted for by *turbulences* set up within the molecules of the plants themselves from counteracting magnetic fields—such turbulences creating enough heat therein to prevent frost damage down to perhaps as low as twenty-eight degrees Fahrenheit.

My first contact with frost damage prevention possibilities by the use of magnetism came about fifteen years ago when I heard of, and investigated, a device called the "DeLand Frost Preventer." This arrangement primarily employed several small man-made magnetic fields to protect citrus trees against frost damage in California.

At the time of my investigation, about two hundred installations of the DeLand device had been made over some ten years previously. Many of these machines had been torn out due to the rapid urbanization of Los Angeles County citrus areas, but I visited several groves in Orange County whose owners' experiences with the device extended over more than five winters and who regarded the setup highly. I still have a magnet used in one of those orchards. Its unit got *cultivated out* of the ground because of a too-deep disk-ing after an irrigation, and the entire unit had to be replaced. This magnet, though generously pocked with rust, has remained very strong all these

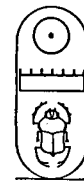


years. In fact, it is the strongest one in my collection of many.

When I made my investigation, John DeLand, inventor and perfecter of the apparatus, had passed away, and the business was being carried on by Mrs. Hazel DeLand, his widow. Later, Mrs. DeLand disposed of the business to Mr. Brownlee H. Fisher who did much more basic research on the apparatus, improved its operation markedly, and formed the Magtronic Frost Protection Company.

But with the changing of air-line transport equipment from propeller-driven to jet-driven machines, Mr. Fisher, who is an air-line pilot, found his time much more consumed with flying than before and has not been able to further his work with Magtronics lately. However, I have had some correspondence with him over the intervening years and know that despite constant urbanization of Southern California's citrus districts some Magtronic frost preventers of the nearly two hundred units installed still operate. Hence we may conclude good evidence exists that magnetic fields can play a part in preventing frost damage to subtropical plants.

My second contact with the phenomenon of possible magnetic action as a frost damage preventer came recently as a result of investigating a *lost gold*



mine legend in the State of Arizona. There, a *natural* magnetic field can well provide the energy needed. A place called Aravaipa Canyon holds the site.

Aravaipa Canyon contains many interesting features and people. Its more than twenty-five miles of twistings hold some of the most breath-taking scenery in that already well-packed scenic State. The canyon also includes Aravaipa Creek, a crystal-clear, laughing, all-year-flowing stream which originally cut—and still cuts—the canyon. Again, Aravaipa Canyon harbors a strange *thermal belt* or warm zone, a zigzag of about six miles within which citrus trees thrive. This warm zone proved most fascinating to me. I was all the more impressed when I realized it exists at an altitude of between 2350 and 2650 feet!

Citrus Grove

This heat zone kindles our attention even more when we realize there have been several winters on record when most of Arizona was covered with snow for several days and nights—resulting from large general Pacific storms drifting south after crossing California mountains. Mr. Ernie Sweat has lived on the Aravaipa for many years. He says he has cultivated citrus trees at his ranch there for fifteen years and reports suffering no important frost damage to his grove during that time and also states that the lowest temperature there has not fallen below thirty-four degrees Fahrenheit.

Mr. Walter Parsons, Soil Conservationist working in that area, says he has been in the canyon many times over the last two years and has noticed no frost damage—old or recent—to trees well within the thermal belt, though he has noticed some such damage on the extreme outer or lower end of the zone.

Mr. James Little, Agricultural Agent for Pinal County, which includes the thermal zone, reports this warm belt “is a most reliable fruit area. We regularly sample one-year-old or older fruit from the trees. The only *fault* we would grant to the Aravaipa Canyon is that there’s not enough land!”

There are many things to mention about Aravaipa Canyon in this connec-

tion, but which to say first? What order should be followed? Perhaps how the canyon’s name might be pronounced is a good place to begin. *Aravaipa* is a Nevome Pima Indian word—pronounced *Āy-rāh-vié-pā*—meaning *girls*. The name applied to a tribe of Apache Indians who lived in the canyon long before the white man’s advent.

Aravaipa Canyon is a desert canyon cut through desert mountains—the Galiuro Mountains. It embraces real desert country with myriads of semaphore-like saguaro cacti, ocotillos, prickly pears, and chollas dotting adjacent slopes. The rocks of the Galiuro gleam in buffs, pinks, soft reds tinged with purple, gray-browns, and dusky whites. These colors denote the presence of many kinds of minerals; the reds speak of the possibility of iron—iron being one of the best magnetic adherents known.

Radiation

Often the canyon walls of the Aravaipa leap sheer many feet. Again, they recede in long steps after which the walls again rise sheer. In some spots the canyon sides tower as much as seven hundred feet above the Creek. All of this makes for a dramatic sight. Quite probably, too, these cliffs hold another key to the “why” of the thermal belt. Undoubtedly they absorb radiations from the low winter sun during the day, reflect these radiations to opposite walls, then both walls radiate the stored sun-energy slowly during the night, helping to hold the temperature above freezing. We know our sun emits many other than those vibrational patterns of heat and light. The combination of *all* of these reactions with the rocks—including the colors—may well help to produce the thermal zone.

There seems little doubt that air movement in and out of the canyon lends its hand toward creating the warm belt. Counteracting magnetic fields could also produce a mild effect in and on air molecules, resulting in their agitation. Air currents move up-canyon during the day, down-canyon at night. We should hold in mind, too, that the canyon is not straight. Rather, a snake’s wriggling describes it much better. Again, not only are there big wriggles,

but within these are many smaller ones so that the air must get shunted from one canyon wall to the other many times during both passages.

As fascinating as Aravaipa Canyon proves, it would be pretty much *just another desert canyon* if it were not for the constant and generous all-year flowing of the Creek. This stream may well add to the thermal zone's existence in several ways. Water is always a modifying agent to temperature. Moving water gives up its latent heat much more slowly than quiet water. Aravaipa Creek falls about thirty feet per mile through the warm belt; hence it must be very much *on the move*. Again, our literature holds several accounts relative to the action of magnetism upon water. So, if this area does contain a local, natural magnetic field of force, it does not seem unlikely Aravaipa Creek would absorb and transport some of this energy.

Sufficient water must be present if we desire plant life to thrive. Such water commands even a higher priority in desert country. Modern geology says it sees no indication that any of the waters of Aravaipa Creek have their origins in the depths of the earth, come from *primary water sources*, or are made directly from internally generated hot gases released as Earth's center cools slowly. Hence the Creek is thought to hold no unusual amount of latent heat nor any radioactive heat.

If the several orthodox explanations for the thermal belt's existence do not fully satisfy one's thinking, and magnetism seems to add a helping hand, then just how can this energy source be present and how can it aid? Deposits of magnetic materials may be distributed throughout the rocks beneath the canyon floor and around the

canyon sides. These deposits can be deep, very near the surface, or both.

This region shows it has witnessed several geologic "upliftings" and many separate volcanic actions. Probably much of it was once a vast inland sea bottom. Some adjacent peaks now jut over 8000 feet into the sky; a great many are more than 4000 feet high. Surrounding areas are rich in a variety of minerals—copper, gold, and silver prominent among them.

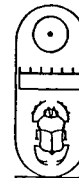
As far as I can learn, no government reports indicate that any magnetoscope or magnetometer readings have been taken in the region. Nor has the University of Arizona extended any such research project into the canyon itself. Local magnetic deposits, if they exist, may well cause a constant shifting or perhaps a *vortex* effect with the earth's primary magnetic field here. A continued shifting could create pulsations within the trees', plants', or fruits' composition, whereby the natural polarity of their molecular alignment with earth's magnetic field might become disrupted. Thus enough agitation could be set up within the plants and result in more than usual internal heat's becoming generated.

The beauties and the secrets of this region remain largely unblemished and unsolved. Its present remoteness, thin population, and tiny acreage appear the only reasons why more research into these matters has not been undertaken. Our earth is filled with many extraordinary phenomena. That a warm zone exists within Aravaipa Canyon, there seems little doubt. *Why* it exists there, remains somewhat of an open question. As man's scientific knowledge grows, so does magnetism's sophistication and, perhaps, its mundaneness.



ROSICRUCIAN CONCLAVE IN DALLAS

DALLAS, TEXAS: January 25-26. Southwest Conclave to be sponsored by Triangle Lodge, AMORC. Grand Lodge will be represented by Frater Erwin Watermeyer, Director of the Technical Department. For further information, contact Fred W. Schroeder, Deputy Master, Triangle Lodge, 4617 Insurance Lane, Dallas, Texas 75205.



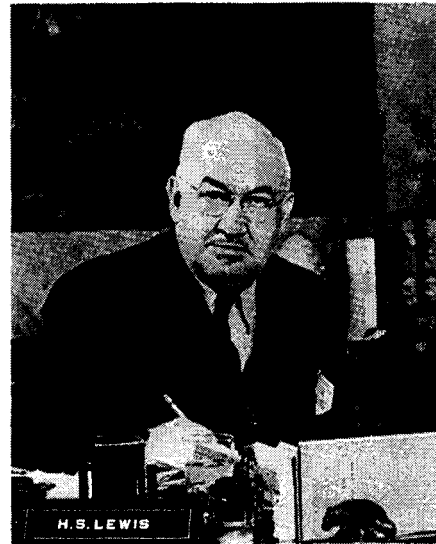
The Antiquity of Rosicrucian Teachings

by DR. H. SPENCER LEWIS, F. R. C.

I AM NOT, at this time, going to touch upon the origin of the Rosicrucian Order as a physical organization. That subject is one with which historians and writers have dealt at great length and not always with complete agreement. As stated in its literature and elsewhere, this organization, like many others, has both a traditional and a factual history. Tradition traces the origin of the Rosicrucian philosophy as a school or system of thought to the Mystery Schools of Egypt. It traces the Rosicrucian doctrines, not as man-made dogmas but as fundamental principles of human experience, to the secret teachings of various Mystery Schools of the Near and Far East in ancient times, teachings which gradually blended into one established system of study.

Just when the traditions and fundamental principles were brought into conformity with certain ideals and doctrinal principles, it is difficult to state. Because of the absence of any printed records of the earliest days, the traditional history, passing from generation to generation by word of mouth, has become colored with symbolism and allegory. But there was a time when the factual history was carefully noted and preserved. Certain books and manuscripts available today reveal the spiritual foundation of the Order as existing prior to the twelfth century, and the material form of it definitely in existence and recorded in the thirteenth and fourteenth centuries.

Other organizations of a fraternal, secret, or mystical nature have traditional histories also. Such histories are not susceptible of precise proof and concrete recording except in allegories and symbolism. Nor is it necessary for such traditional history to be proved in order



to benefit from the spirit of the work so associated. Many of the modern fraternal organizations of a secret nature which trace their traditional history far into antiquity cannot prove any details of their factual history beyond the fifteenth or sixteenth century. Some frankly admit that so far as recorded facts definitely related to traditions are concerned, they cannot be traced beyond the seventeenth or eighteenth century.

Some writers, especially present-day critics who are not familiar with the facts, attempt to discredit the antiquity of the Rosicrucian principles as wholly mythical and even declare the Order's existence as a concrete organization prior to the past century unproved and questionable. Even a few who look upon themselves as Rosicrucian writers have fallen into the error of accepting the mistakes of old encyclopedias, and have stated that the Rosicrucian Order had its first worldwide inception with an individual calling himself Christian Rosenkreuz, who created the Rosicrucian organization sometime between the years 1604 and 1616 in Germany.

Such persons, of course, have never read the books that tell a different story, nor have they ever had in their hands for careful study or even casual examination genuine Rosicrucian publi-

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cations printed prior to the year 1604. These show that even at that time the organization of Rosicrucians had a very wide existence with established principles, doctrines, rules, and regulations. Such persons are ignorant of the fact that the name *Christian Rosenkreuz* was not the true name of an individual but simply the symbolic name of various persons to whose lot had fallen the right and the authority to issue official manifestoes or decrees in the name of the Order.

For this reason, we find references to a Christian Rosenkreuz in Germany in the years 1604 to 1616, and also sometime in the fifteenth century, in the fourteenth century, and earlier. There are persons living today in distant lands who have had in the past, and one who now has, the right to issue formal manifestoes in the *symbolic* name of Christian Rosenkreuz. And it does not always mean that the one who uses the name in this manner is necessarily a reincarnation of the person who formerly used that name.

This peculiar fact is not unique to the Rosicrucian organization. In the Martinist Order, which has existed for some centuries, the highest secret chief in each period of time has had the right to use the symbolic name used by his predecessors. In other fraternal organizations there are certain officers representing the symbolic leader, founder, or idealized character, who bear his symbolic name, and each successive high potentate of the organization in any part of the world uses that same symbolic name. In a study of the ancient mysteries, we find very often that over a period of many centuries parts of the rituals were performed and the candidate initiated "in the name of" wherein the name of a great character was used as though he were living at that very time.

During all the periods of activity of the Rosicrucian Order, certain books, as well as manuscripts, were prepared on parchment or other durable material in cipher or code or mystical language. These were hidden in the archives of the Order to be revealed at specific times and to be passed on to various new branches or revivals of the Order,

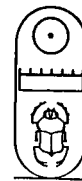
so that its fundamental principles might be preserved to posterity and a uniformity of teaching and practice maintained.

Prior to the time that Francis Bacon invented several special ciphers and secret codes, most of the early manuscripts of the Rosicrucians were prepared in mystical language and in symbols or hieroglyphic marks that had to be interpreted in various ways. Realizing the danger of mistranslation, Bacon deliberately invented and kept secret several ciphers. He had these published in several books, not one of which gave the complete group of ciphers or complete instructions for their use. One of these appeared to be only a treatise on the value of ciphers and their importance, while other books contained samples of such ciphers, and still others contained certain codes separated from any text or explanation.

A Treatise on Ciphers

Some of these publications printed in London and other parts of Europe in Latin and English, and bearing early seventeenth-century dates, are here in our possession, in the private archives of our Grand Lodge. Their validity, genuineness, and true nature are authenticated by some of Europe's principal librarians, or chiefs of secret libraries, and antiquarians who have made a special study of ciphers and codes and know what these special books of Bacon's were intended to be. Sometimes parts of the Baconian code system were incorporated in the final chapters of a book dealing with an entirely different matter so that if the book were found in a library or indexed anywhere, it would not be considered or recognized as a part of the Baconian code system. We also have one of these books in our archives.

A part of the Rosicrucian study deals with the psychic and mystical nature of our human existence—including our body and all the vital forces that animate it, as well as the cause of disease and the possible correction of the cause through mystical and cosmic help. One Degree, as our students know, deals principally with the psychic side of our bodies, along with mystical anatomy. As I prepare this article, I have before



me for reference a Rosicrucian book, issued in the very early part of the seventeenth century and printed upon a marvelous quality of handmade paper, watermarked with the Rosicrucian marks.

It contains the symbols of the Rosicrucians, especially the authority of the Militia of the organization, and the name and portrait of one of the best-known and universally acknowledged Rosicrucian leaders. It is beautifully illustrated, especially to reveal the psychic and metaphysical side of the body and explain its relationship to cosmic principles. It includes other fundamentals upon which our work of this Degree in particular is based. It is the foundation for many of the exercises and principles contained in our present work, especially in connection with the use of the breath and the radiations of the human aura in other experiments.

Today's Teaching Authentic

All AMORC teachings today are based upon authentic writings contained in the true Rosicrucian publications and manuscripts of the past. These fundamental principles have never been changed in our lessons since they were first given to me in the years between 1909 and 1916, or in special manuscripts since then. It is true that, from time to time, we have augmented our lessons. New matter has come to us in Rosicrucian books and manuscripts, sent by our branches in other countries where experiments, tests, and demonstrations have been made for the purpose of keeping our teachings abreast of the times.

There are certain so-called landmarks, connected with genuine Rosicrucian doctrines, by which the true Order and its teachings can be instantly recognized by those who are familiar with them, or by those who have made any special study of the history and work of the Rosicrucian Order. These landmarks are not only the few true symbols of the organization, but certain Latin or symbolic terms used in connection with the names of certain officers of specific Degrees of the work and of certain phases of the practices,

certain emblems, formulas, notations, phrases, and doctrinal statements that indicate a definite manner of speech or working, different from those used in any other organization.

By these things antiquarians who have studied the history of the Order, or who have been initiated into or reached certain of its Degrees, easily recognize the genuine organization.

Furthermore, there is a circle of Rosicrucian students throughout the world which constitutes the Hierarchy of the Order, the spiritual council, whose members act as advisers and conservators. These persons are never known to the public but are known to a wide number of advanced students and members, and their manner of working and participating in the activities of the organization is well known in various lands. Above and beyond this Hierarchy are the Supreme Officers throughout the world whose decrees and manifestoes are acknowledged and acted upon.

In this wise the unity of Rosicrucian teaching is maintained, and the authenticity of the Order, as well as its integrity, is preserved. There are members in America who are part of this Hierarchy. They know the genuine from the false, and they, like the members of the Militia, are pledged to preserve the integrity of the Order and see that the work goes on, regardless of the tribulations which sometimes beset the physical part of the organization.

In past centuries there has never been a time when the Hierarchy and the Supreme Officers in various jurisdictions have not kept alive the spirit of the work and protected its archives and private possessions, even when in certain countries the Order was in a period of public inactivity.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

What the World Needs Now

by CHRIS. R. WARNKEN
Grand Master

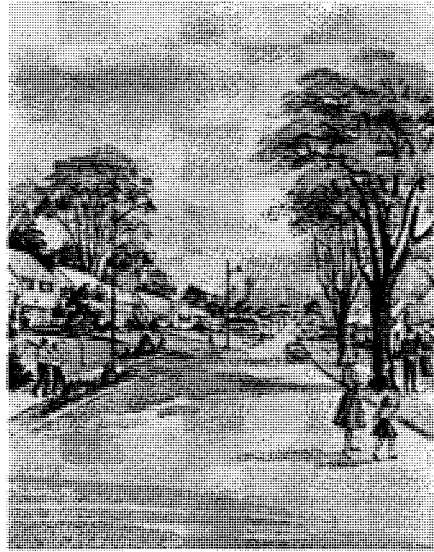
WHAT the world needs now is love—as the song tells us! What the world has always needed is love! And what the world *will* always need, more than all else, is love! Love means many things to many people. It is expressed in an infinite number of ways. But the most unfortunate fact is how little it is expressed at all!

The modern youthful moral concept of promiscuity, paraded so naïvely with such phrases as, *Make love—not war*, is not remotely related to love, but rather to self-gratification and animal instinct. The concept of selflessness and sacrifice in love—the idea of giving without thought of receiving—is lost or, at least, forgotten.

Equally sad is the fact that we are so reluctant to express our love, where genuine love exists, as though it were childish or absurd. We may treat those we love with tenderness and care, and yet rarely, if ever, simply relate our love and affection. Deep, abiding love should find it even difficult to refrain from expressing itself for another.

This need is equally important in expressing our appreciation to those who are acknowledged to be our most intimate friends. Such a friend would rather be told of his importance to us—the priceless value of his friendship—than to receive some material gift! A co-worker may be inspired to render even greater service, if only on occasion he may be told of his good work and devoted loyalty. It is not enough to love and to appreciate, we must say so!

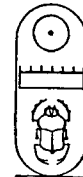
There is nothing so void of meaning and so wasteful as the *lip service* of theoretical brotherhood, understanding, tolerance, and friendliness. These virtues and love are not at all intellectual, but entirely emotional. As such, they cannot be hidden or disguised. Unless they are felt genuinely from the heart



to the heart, they stand out boldly as a mockery, regardless of which words or decorum may suggest the *proper* attitude.

There are no instruction courses available anywhere in love and friendship, and there need not be, for we were created fully and abundantly equipped to give ourselves in appreciation and love for our fellow man. The hitch is that we have been taught intellectually how to avoid being natural by being a friend and brother to all. This training has been named everything from etiquette to national pride to race superiority. If one would see how much the ability for friendly love and appreciation comes to us as original equipment, put together groups of infants or very young preschool children. The result is one of the most beautiful sights the love-hungry soul may witness!

Hatred, so rampant in our world today, is also an emotion and not an intellectual concept. It has been said that there exists but a very fine line between love and hate to distinguish one from the other. Robert Graves said, "Hate is fear, and fear is rot—That cankers root and fruit alike: . . ." Hatred only engenders more hatred and spreads like wildfire. Since it is so closely aligned with love, who better than Ro-



sicrucian alchemists may show the way to transmute a negative emotion into a positive one. Say *not* that we cannot return love for hatred, until we have sincerely tried.

Another expression of love for man is faith and confidence. We do not always accept the fact that in the face of our fellow men we are looking at one aspect of God. Of course our friend does not possess the perfection of God, but he can say the same of us. We may demand only as much from others as we are able to manifest for them. We must begin to accept all the abundant goodness of God we find in others and ignore their shortcomings, for they, like us, are still unfolding their rose upon their cross. In her poem, *Friendship*, Dinah Craik said:

*Oh, the comfort—the inexpressible
comfort of feeling safe with
a person,*

*Having neither to weigh thoughts,
Nor measure words—but pouring
them*

All right out—just as they are—

Chaff and grain together—

Certain that a faithful hand will

Take and sift them—

Keep what is worth keeping—

And with the breath of kindness

Blow the rest away.

Love, by definition, is a very complex emotion. One dictionary lists at least thirteen synonyms for this one word. Thirteen persons would probably describe the meaning of love in thirteen different ways. This word is loosely used; it is wrongly used; it is correctly used not nearly enough. Why all the mystery? Properly understood, it is the finest universal language available to man. All men everywhere will respond to the many expressions of love, if inspired and expressed from the heart. This is important, for it is impossible to imitate love.

If we wish to experience love—if we wish to express love for others—let all of our thoughts be directed outward toward others. In other words we should try to eliminate the ego. If we continue to promote ourselves in all of our contacts; if we act selfishly; if we seek to dominate our families and friends; if we have no concern for the unfortunate plight of others, then we have failed to eliminate the ego.

Many people, including many Rosicrucian students, have discovered a great secret of self-mastery. When we become so absorbed in helping others to attain better health, happiness, and success that we completely forget our own deficiencies and desires, we suddenly realize that at sometime, when we were unaware of ourselves, we had acquired the very goals and dreams with which we were involved for our own selfish ends. We cannot continually check upon our own personal progress, anymore than we can daily uncover a planted seed to see if it is growing. We must plant the seed and give of ourselves, knowing that the harvest of success will follow.

Love is the happiness that comes in bringing happiness to others. Love is the peace that results from aiding others to find peace. Love is the affection given us because we have bestowed affection upon our fellow man. Love is the warm and wonderful glow that thrills our soul when we see God in every human being, every animal, and every expression of life we encounter throughout this infinite universe. Like the rays of the sun, our love radiates outwardly to the farthest reaches of space. None can resist it for, like the sun, it touches all alike. To experience love is to experience God, for God is love. To receive love and to pass it on to all others is the destiny and fullness of life. The day will come when love will be shared by everyone even as the air we breathe. Let us help in hastening that day!

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To be brave one must have first feared, for bravery is the mastery of fear.

—VALIDIVAR



SANCTUM MUSINGS



PROBLEM OF MASTERSHIP

PERHAPS the best approach to this subject is to arrive at a general definition of what constitutes mastery in any activity. Certainly, it must be agreed that mastership requires activity, that is, initial effort. It is an individual attainment and not an endowment or inheritance. We may say, then, that mastership is the attaining of perfection in a function or art. Art, in this sense, also alludes to any science, or to manual as well as intellectual enterprise.

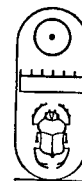
Obviously, from the foregoing, a master is one who excels in his or her specific undertaking. Consequently, we have master artisans, artists, teachers, scientists, physicians, and spiritual practitioners. A master spiritual practitioner is one who is well versed not only in a spiritual idealism, that is, in possessing a knowledge of cosmic laws and principles, but who has acquired as well the skill to apply his knowledge to the mundane affairs of man. Again, we see that in spiritual and moral values a master is an *active* person; his mastership is the result of the reduction of his exceptional knowledge to an objective and expedient end. In fact, the only way one can display mastership, whether in the execution of fine silverware, or in connection with mystical principles, is by *accomplishment*.

Mastership in any realm is a matter of first expending conscientious effort and long, laborious practice. In recog-

nizing a master, we are recognizing the gradual development of a skill. The mastership of an individual can only be realized by the fruits of his work in comparison with those of others who are striving along parallel lines. Mastership is derived not alone from a sudden illumination, inspiration, or hunch. One may have an ideal, an inspired mental image of doing something differently and more efficiently, but it must first be tried. It is the application of effort in spiritual matters as well as in some craft that brings about the refinement of which mastership consists.

Practice results in the development of one's functions and often the awakening of dormant talents. Slowly, it also brings about the coordination of whatever special powers we have. Practice *may* also reveal that mastership in some chosen enterprise *cannot* be ours. Every artist cannot be a Rembrandt, nor every composer a Beethoven —any more than every spiritual idealist can become a renowned mystic in achievement. Practice, if intelligently performed, will improve all of us. It may reveal as well that we are not equal to our aspirations. It may disclose that, though we may improve our results, yet our personal talents and abilities are such that we cannot exceed the work of another. In other words, it may be disclosed that we may not attain that perfection which constitutes mastership.

Just what is a spiritual or Cosmic Master so often referred to in religious and mystical writings? Historically, they are principally mortals; they are individuals who have been students of some moral philosophy or religious teachings to which they have given much profound thought and contemplation. Psychologically and mystically



they have induced a personal, religious, or mystical experience. They have had an intimate consciousness of what, to them, is the Absolute, the Cosmic, or God. They then feel a unity with this transcendent reality. As the result of such a *theophany*, they are illumined. They have a more perspicuous insight into human relations and man's affinity with nature.

All of this has not as yet made the man a master, except perhaps to make him a convincing exponent of what he believes or professes to know. His mastership is only revealed when he goes out among men, enters into society, and brings his transcendent experience down to a utilitarian, everyday level. In other words, when he exerts a unique power of accomplishment because of the enlightenment he has had, then he *is* a master. Before that, one may be a master teacher or philosopher but not a spiritual master.

Metaphysical systems and mystical teachings often relate that the intelligence of these spiritual or Cosmic Masters, even after their transition, continues to help struggling humanity. Simply stated, in their mastership of time and space and of the conditions that may exist between the mortal and immortal worlds, these masters are conscious of the foibles and derelictions of a less enlightened humanity. In spiritual compassion they then assist the aspiring mortal to solve his problems and surmount the difficulties which he confronts in life.

We may use a homely analogy to explain this relationship. The function attributed to these Cosmic Masters is equivalent to that of a professor of mathematics who notes the sincere efforts of a student to solve a particular problem. He then observes that the student lacks the comprehension of an essential part of mathematical knowledge; the professor accordingly gives him special instruction. With such help the student then is able to assist himself.

Certainly it is patent in the analogy above that the student of mathematics would never become proficient in the subject and acquire mastership except eventually through his own efforts. A kind and benign professor who would do the problem for the student would

actually be a handicap to the latter's education rather than a help. The Cosmic Master, then, whether he can inspire the mind of a mortal from another plane of consciousness or instruct him visually and orally on this plane, will *never* substitute for the personal efforts, meditation, exercises, and practices of the student himself.

The false mystical philosophy, and often theology, is one that robs the individual of his own opportunity for mastership. It is the one that makes the student or aspirant a puppet in the belief that the Cosmic Masters, as unseen intelligences, may be appealed to as intermediaries to accomplish what one cannot or will not do for himself. Psychologically, man is fortified by the belief that there are transcendental powers to which he can appeal or which he can invoke at times. But it is necessary that he also believe that such powers will only become an extension of his own. He should believe that their purpose is to give him further knowledge and mental, physical, and moral strength to succeed personally by his own enterprise. If, in one's system of teachings, the "Masters" become a substitute for the exercise of one's own inherent powers of self, such teachings are false and dangerous.

In the Far East, we find among a great number of people a belief in numerous invisible, supernatural masters. They are thought to constitute a kind of hierarchy of genii who are arranged in accordance with the greater or lesser powers which they are said to exert. In other words, they are thought to literally stand ready to do man's bidding.

Some individuals are actually helped by this kind of superstition, but they do not attain this help as a result of a personal master. Rather, when they fail, through their inability or indolence, to achieve a certain end, they are saved from a sense of inferiority by means of this belief. Immediately they appeal to one of the numerous "Masters." The problem in the majority of such instances, of course, is no nearer to solution through appeals of this type. But when the act asked for does not materialize, the individual suggests to himself that "it is not the Master's will that

it be done." In other words, the individual excuses his own failure and frees himself from a feeling of inadequacy and inferiority by this kind of idea.

An analysis of the explanation of these various masters which many of these persons refer to reveals them to be nothing more than figments of their own psychological idealism. The masters believed in by such persons are actually often unknown even in any traditional religion or system of mystical thought. The name of the master is either one the devotee has assigned to "his Master," or he may have no appellation for him at all. It is found that the individual, however, has a *spiritual ideal*.

This ideal is the result of his cogitation on some personal problem or an impersonal, abstract one. The individual desires a certain satisfaction in connection with the problem. In other words, there is the desire that the problem be solved, a mystery cleared, certain questions answered, or a void filled. The individual then imagines the kind of being and the attributes which

he would need to have in order to achieve this desired end. One may say that in the subconscious there is a *transference* of the spiritual ideal which the person has to an imagined, external, transcendental personality. The hope, the wish, is transformed into an imagined, supernatural entity.

Of course, such a master is always emotionally satisfying to the individual. The master is born out of the ideal which he has. If he can make the ideal seem alive, it brings a kind of deceptive gratification. He has thereby created an image of fulfillment in which he can take refuge when reality becomes too difficult to confront. The fact that his resorting to this kind of psychological master does not actually remedy any situation does not trouble him. As we have said, he considers the failure not to be his. Rather, he believes that such failure is the consequence of another and "higher purpose" that his master, the imaginary one, has in mind for him.

It is apparent that masters of this type which some individuals set up for themselves are not *true* Cosmic Masters; they are self-induced delusions.—X

MARK THESE DATES . . .

No International Convention in 1969*

No Rose-Croix University Summer Session in 1969*

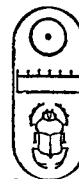
BUT . . .

**Watch for Conclave Schedules and
Announcements of National Conventions in Europe . . .**

AND

**Make plans now to attend
R. C. U. in San Jose in 1970 and the
International Convention in Toronto in 1970**

*Street and building construction around Rosicrucian Park in 1969 will seriously restrict traffic in this area but will result in new, attractive facilities which members can enjoy the following years.



A Sense of Purpose

by CAROL H. BEHRMAN

WHAT is your goal in life? Ask this of your neighbor. He may look at you puzzled. In any event, the majority of people would probably not be able to give you an answer or even wish to do so. The average man of today does not seem to know the answer. He may not even ask the question.

It was not always thus. Early man had a definite purpose in life. His goal was simple, direct, uncomplicated, and urgent—survival! When faced with several alternative courses of action, he knew on what rock to base his decision—choose that course which would most likely lead to survival. No neuroses for him; no confusion of values. Life may have been dangerous, but it was certainly purposeful.

Then, in some primitive cultures, the introduction of supernatural beings and deities gave added meaning and value to the phases and rituals of birth, growth, and death. The ancient Hebrews found their God and gave over their lives to the purpose of following His laws and spreading the message of His oneness among the peoples of the world. Nations have since risen and disappeared, but this sense of lofty purpose has preserved the Jewish identity through thousands of years of persecution and tribulation, and from its traditions sprang two great world religions that gave meaning and purpose for centuries to the lives of their followers.

The goal of the ancient Greeks was to become as gods themselves. They strove to live the perfect life—an all-around, many-sided life of virtue and moderation. Only when they began to lose sight of this ideal, to lose their sense of purpose, did their culture decline.

And Rome? The subordination of the individual to the glory of the state! All for Rome! This ideal may seem far



from noble to modern eyes—eyes which have seen the modern variety of state worship precipitate the bloodiest holocaust of all time. But it served the ancient Romans to make them the masters of the known world, only to see their glory wither and die when purpose was replaced by aimless self-indulgence, and ideals by material gratification.

And, to come close to our own times, what about the men who built America? They never doubted their purpose. The vision that gave force to their lives is stated clearly and explicitly in the Declaration of Independence and the Constitution, in the Gettysburg Address, and in the legacy left to the pioneers and trailblazers and the ordinary men and women who knew what kind of country they yearned to build for themselves and their descendants.

They all knew what they wanted. But what about us today? Survival alone is no longer enough of a purpose in life. The successful battles against disease and economic deprivation have given the vast majority of us a good expectation of reasonable longevity. We plan ahead with ease and assurance.

Of course, the shadow of that ultimate battle looms over us—the mush-

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rooming cloud of unimaginable destruction. But this concept and its implications are so vast, so beyond the grasp of an ordinary human mind, that for the most part our existence is affected by it only indirectly. We know that it is there but live our lives as if it were not. With our conscious minds, we expect to be born, grow to adulthood, marry, raise children, and grow old in, we hope, material comfort.

But this is not enough. This is existing, not living a meaningful life. Our forefathers found meaning in religious faith, in an orderly universe created by a just and loving God or Spirit. Today, traditional religious belief appears to have become outmoded.

So, what have we to hold onto to give meaning to our existence? We have material possessions—that's what we have! Affluence has become a god, and self-indulgence is his temple. Ask your neighbor, "What is your goal in life?" and, were he to speak honestly, his answer would probably reflect desire for material advantages chiefly.

There is nothing wrong with these desires. They are human, worthwhile wishes. It is just that they will not work as basic goals. They are not true life-purposes and can, at best, give us only transitory satisfactions. Are you earning as much as Mr. Jones? Well, what about Mr. Smith; he earns more, so how can you be satisfied? And when you catch up with Smith, there is Brown ahead of you. Do you have a new car? In two months, they are coming out with newer models. Watch it, or you will be left behind!

However much you may possess, it is never enough to fill up a soul. There is always room for more, always a sense of incompleteness—a raw, aching gap. And this concentration on things and indulgences leaves less and less room for meaningful human relationships, so that the more we have, the more we sense our need for something more, or if we could only realize it, something *else*.

But we do not realize it. When we are alienated from ourselves and others, we make the wrong decisions because we do not really know what we want. We think we want power, when we really want love. We think we want affluence, when we need serenity. We seek self-indulgence, when we truly need a sense of oneness with the universe and all mankind.

Have we lost our sense of purpose? The old values have been discarded, but have we found something meaningful with which to replace them? It is difficult to admit that one's life is purposeless, but until we can realize this we shall never be able to seek and find new goals. And find them we must, for without a sense of purpose man loses contact with that *divine spark* which uplifts and illuminates life. He becomes mere flotsam and jetsam upon a meaningless, capricious sea of existence. He must find a rudder and a direction and be able to say with the poet William Ernest Henley:

*I am the master of my fate;
I am the captain of my soul.*

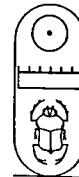


ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



International Jurisdiction of The Americas, British Commonwealth,
France, Germany, Switzerland, Sweden, and Africa.



Creativity

by W. J. ALBERSHEIM, Sc.D., F.R.C.

CREATIVITY has long been regarded as the foremost attribute of the God-head; hence one cannot praise an artist more highly than by calling him or her creative; but creativity is not limited to artists. Statesmen, scientists, educators, and craftsmen may be creative in their professions, and so may laborers and homemakers if they take pride in doing their work more perfectly than required. What, then, is creativity?

In the material sense, nothing new can be created, because the sum total of mass and energy is unchangeable. All man can do is to rearrange things or thoughts into a form or order that he considers more useful, more harmonious, or more expressive than that known before.

Even in this limited sense, creativity can have no meaning to those who believe in causation as the automatic sequence of determined or *most probable* events. To such determinists reality is nothing but a vast supply of energy, endowed with a set of qualities called natural laws—which, incidentally, are constantly revised according to the progress of human knowledge.

By these physical laws, energy condenses into waves, particles, nebulae, and galaxies of stars. Occasionally a small star cools off and becomes covered with oceans and ponds on which a scum of organic compounds may form. Accidentally, some such compound becomes prone to assimilate surrounding material and to grow until it splits into two similar particles. It has become self-perpetuating and self-duplicating—*living*. This trick enhances the survival probability of the living *creatures*, and, being the fittest in the Darwinian sense, they do survive. Eventually, the fittest of the fit evolve into human beings and occasionally into professors who, by the fight for academic survival, are motivated to write books about automatic evolution.



This chain of reasoning seems to lack strength at both ends. At the beginning, it does not give any plausible reason for the existence of natural laws such as the conservation and quantum laws. Seemingly simple, these laws are—in most actual cases—mathematically so complex that we can use them to explain experimental discoveries by hindsight, but only exceptionally to predict new effects.

At the other end of the chain, in the analysis of human beings, no physical law accounts for the fact that we are conscious of our reactions. Admittedly, consciousness, sensitivity, and thought have survival value, but *where* and *how* can they originate? How can any molecular or cellular configuration of energy acquire a sensitivity and self-knowledge that is not inherent in the original set of laws?

Automatists have no valid explanation. The old-fashioned vitalists, much derided as obscurantist mystics, conclude that chemical evolution only accentuates inherent properties of the universe; hence sensitivity is a quality just as basic as those enumerated by the materialists, such as energy and the physical *laws of nature*.

This presently unpopular viewpoint is supported by its own set of experimental evidence. It has been shown that living beings can communicate at a distance by means other than their known sense organs and that entire races and species can be swayed by

group consciousness just as billions of separately living cells in each human body are pervaded by a group consciousness that, paradoxically, regards itself as a unit and as an individual man. Sometimes a toothache or a cancerous growth forcibly reminds us of the complex internal relations in the cell state we call our one and own body.

This excursion into ontology seems far afield from our theme of creativity, but it is relevant because, as said before, this concept is meaningless unless we posit an *order* and a scale of *values*. Total *disorder* is called by many names. In mathematics, we call it randomness; in acoustics, noise; in cosmology, chaos. The artist who throws his paintbrush at the canvas and exults at the resulting *happening* is unwittingly paying homage to physical laws that distribute the paint streaks according to some centrifugal logic.

Order alone may only be the effect of natural laws. Gravitation shapes a weighted string into a straight, vertical line. It also shapes cosmic dust into a sphere, which in turn may be flattened by the inertial forces of spin. Wind whips the ocean into patterned waves, and the ever-varying symmetry of snowflakes puts a filigree goldsmith to shame. Hence mere regularity does *not* constitute creativity. The additional needed ingredient is a scale of values.

Reverence for Values

These values are expressed as conformance to ideals of harmony, truth, or goodness that may be imposed by tradition or envisioned by inspired individuals. This perfectionism, regardless of the field in which it is expressed, is closely akin to a religious attitude. Where this reverence for values prevails, there is fruitful art, statesmanship, science, and philosophy. Where it *wanes*, art and society *decay*.

How does this creative faith arise, and why does it periodically seem to die? Materialists would make us believe that the concept of God itself is only a primitive attempt to explain uncomprehended and fearful phenomena such as lightning and earthquakes. This smug explanation underestimates the *primitive* mind. If divinity were only the name for that which one cannot

understand, then physicists should deify universal energy and the natural laws which can only be observed and described, but never explained.

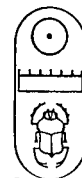
To this writer it seems more probable that the *primitive* priests and visionaries were aware of group, race, and Cosmic Consciousness. Thus, to them, the *Divine Spirit* was not a mere convenient explanation but a psychic reality. Their spiritual exaltation enabled them to create works of art that, after thousands of years, still move us deeply, although we are members of different races and cultures.

The Danger of Despair

Why, then, does this exaltation of the spirit exhaust itself? Why do our sad young men proclaim that "God is dead"? Death is inherent in this world as much as life itself. If it be true that the substance of the universe is fixed, then the life process, being motion and change, necessitates the passing and death of an old form, or being, for the arising and birth of every new one. This is the reason why Hindu mythology subdivides the Supreme Brahman into a creator, a preserver, and a destroyer; why Zoroastrianism teaches an eternal struggle between Ahura Mazda, the God of Life and Light, and Ahriman, the Evil. Even Christianity hints that Lucifer, the brightest of stars and the Prince of devils, remains a Son and part of God, and that God's wrath is as terrible as His grace is abundant. He who fixes his gaze on suffering and death is in danger of despair, cynicism, or even of devil worship.

History teaches that, in the face of wars and bombs, of sickness and starvation, hope and creativity are ever reborn. Creation is an eternal process, and life prevails over death, because it is of the inherent fabric of the universe. Materialists claim that survival of the fittest is the automatically acting law of evolution. To them, fitness is a purely utilitarian concept. If, however, life is a dynamic force striving for its self-realization, then fitness becomes biased toward conformance with this vital drive, and it acquires a value unaccountable by mere survival.

Belief in such values need not blind us to the dark side of creation. The



world encompasses the tiger as well as the lamb; deserts as well as lush meadows. It is up to *consciously* creative man to visualize and bring into being an ever-improving set of values. The experience of creative persons shows that their work is an inner drive—an often tormenting compulsion. Even if they believe that their quest is self-imposed, they may be the unwitting tools of evolving World Consciousness. In return, every achievement in this unremitting toil is felt as a bliss worth all the effort. As one novelist claims, it is “agony and ecstasy.”

If a creative person is mystically inclined, he may interpret his flashes of achievement as a religious experience, as divine illumination. This, however, does not mean that an agnostic or materialist cannot be an inspired creator. His conscious motives may be self-seeking: scientific curiosity, desire for artistic self-revelation, popular acclaim, financial success. Just the same, if he is truly creative, he unwittingly speaks for a higher consciousness that forever strives to express itself more perfectly.

We have stated that every creative act is based on an order and a set of values. Of course, the laws and values vary with the type of activity, and also with time and social structure. The laws of Gothic cathedrals differ from those of Greek temples. Chinese music is different from that of the West, and even within the Western world a Bach fugue differs from Mozart’s lyricism and Wagner’s pomp. But the laws underlying each worthy creation must be self-consistent and in conformance with the laws of Nature. Since only simple frequency ratios are heard as harmonic intervals, it does not profit a composer to base an artificial system on irrational proportions.

In art as well as in politics and some professions, there are constructive and

disruptive workers—sons of Light and slaves of Darkness.

Recently a musicologist, creative in his own field but subject to despondent fixation on life’s dark side, stated that today’s composers are faced with a dilemma. If they embrace artificial modern theories, they produce “un-music,” that is, noise and chaos. But, if they stick to the classical laws, then everything worth saying has been said, and they become eclectic, secondhand writers.

This brings to mind a statement by a nineteenth-century scientist who recommended that the patent office be closed because everything worthwhile had already been invented. Life has a way of refuting such pessimism. As a layman, I trust that the tonal scale is no more exhausted than the alphabet whose twenty-six letters have room for all past, present, and future literature.

We have tried to define the prerequisites for creativity. What can we say about ways and means to its attainment? To be a good servant of the Spirit, one needs a positive attitude, a sense of inner obligation, and a readiness to be receptive to the flashes of insight—it matters not whether they are called illumination, inspiration, or simply *hunches*.

Of course, enthusiasm and receptivity alone do not make an artist, nor a statesman or scientist! A creator must learn his craft thoroughly; he must be able to communicate with his fellows; he must have endurance and persistence and the strength to surpass his own frailties. Rhythmical alternation between obedience to the Spirit and personal effort marks the creative life. The creative individual draws strength from a higher group consciousness; and the group mind becomes self-conscious through creative individuals. In the symbolic language of religion, the way of creativity is *active* partnership *between* God and man.



The power of one man’s goodness is like a lighted candle that makes the shadows recede. If everyone were a candle, there would be no darkness.

—THOMAS A. SORRENTINO, F.R. C.

THE CULTURED PERSON

(continued from page 9)

cern to the small family group, a circle of friends, community, or to one's country; but it reaches out to embrace the entire world of humanity regardless of race, color, social status, nationality, or political and religious affiliations.

John Donne, English poet of the seventeenth century, expressed a great truth when he said:

No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

This intricate tie with all mankind is reflected in the words of the Master when he said: "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me." This statement might well be made by anybody who has the depth of insight to grasp the full implications of the Master's words.

This broad and inclusive perspective of genuine culture is desperately needed in our world today, and the application of its vision is most imperative. What is best for the individual is also best for any and all the legitimate groups to which he may belong. What is good for one such group is good for all others, and what is best for one nation or segment of the world's population will work toward the best interest of all.

The cultured person knows how to live gracefully when high honor, rank, power, prestige, and worldly success come his way; but he is also conditioned to manage equally well when it falls his lot to live at the opposite level of the social and economical world. In other words, he is undisturbed by any social or economic rank, or by the lack of it. He can survive disappointment and failure with dignity. Someone has fittingly said: "Quality folk can enjoy wealth without pride, and they can endure poverty without shame." Such a person as we are describing here never worries about the rating of his popu-

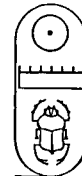
larity. He never feels a need to defend his dignity or prestige, for true dignity is a built-in feature of his personality and holds an invulnerable position within the recesses of his own nature.

Humility is a distinctive characteristic of everyone who achieves *true* greatness. Humility must not be confused with a feeling of inferiority. In fact, there are ways in which these two attitudes are quite opposite in nature. One who has what is called an "inferiority complex" takes the attitude that he has because there is no realization on his part of the latent and unused powers within his own life, and consequently he feels defeated. On the other hand, true humility is brought about by recognition one has of the vast resources within his nature. From this perspective he is able to understand to some degree the powerful forces and unexplored possibilities of which he is capable. Seeing what he is, and at the same time being aware of unlimited achievements which lie out before him awaiting his further efforts, the one who has discovered himself experiences a humble attitude while he faces life's challenge with both confidence and purpose.

The individual who has discovered himself is master enough to teach anyone. He is also humble and receptive enough to sit at the feet of the most unsophisticated or common person and learn from him. A certain philosopher once said: "I never met a man from whom I could not learn something if I but attended to the instruction." To be alert and responsive to the many sources of knowledge that are ever-present will lead us to great and remarkable accomplishments in the learning process.

Confucius was asked: "Why was Kung-Wen styled cultured?" The Master replied: "He was quick and fond of learning, not ashamed to ask those beneath him. That is why he was called cultured."

Perhaps the reason why the cultured person is so widely informed and adequately disciplined is the fact that the whole universe is his classroom and all people and all things are his teachers.



Rosicrucian Activities

Around the World

ON November 15 over one hundred Grand Lodge employees and friends gathered to honor the retiring Grand Master, Rodman R. Clayson, and Soror Clayson.

At a dinner in the Los Gatos Elks Club, Supreme and Grand Lodge officers paid tribute to Frater Clayson's many years of distinguished service to AMORC, of which twenty-one were as Grand Master.

Among the tributes in the form of gifts were two beautiful commemorative plaques—one from Atlantis Chapter in Washington, D.C., and the other from Hermes Lodge of Los Angeles, California. From overseas came a beautifully inscribed book containing the signatures of the officers and members of the various subordinate bodies of the United Kingdom. Accompanying this was a handsome pair of silver candlesticks for the Claysons and a silver pen for Mrs. Clayson.

Gifts and good wishes were received from the employees and various organizations associated with the Grand Lodge, and since Frater Clayson is an ardent photographer, a gift certificate for photographic supplies was presented by the Supreme Grand Lodge.

Throughout the evening, many happy memories and highlights of past years were vividly recalled, and both Frater and Soror Clayson in words of deep appreciation expressed their thanks to all.

Over 300 members were in attendance at the Fifth Annual Central California AMORC Conclave on November 16 and 17 held at the California Scottish Rite Temple in San Francisco. A fine variety of sessions was planned and effectively presented to inspire, enlighten,

and entertain. Frater Robert Malat and Frater Thomas Watson coordinated the activity of the seven participating subordinate bodies: Francis Bacon Lodge, Oakland Lodge, Clement B. LeBrun Chapter, Peninsula Chapter, Rose Chapter, Vallejo Chapter, and Santa Rosa Pronaos. Highlights of the two-day program were a stimulating forum session and special address by the Emperor, Frater Ralph M. Lewis. A special event was the banquet in honor of the retiring Grand Master, Frater Rodman R. Clayson, and Soror Clayson. Following the Conclave, Francis Bacon Lodge sponsored a public meeting with guest speaker Frater Gerald A. Bailey, Editor of the *Rosicrucian Digest*, presiding.

This 1968 Conclave proved to be a great success and a testimony to the good thoughts, words, and deeds that can harmoniously prevail at Rosicrucian gatherings.

A beautiful new temple gong has been donated to the Rocky Mountain Chapter of Denver, Colorado, as a memorial to the late Past Master Carl Anderson. Frater Frank P. Lill of Cheyenne, Wyoming, is responsible for the craftsmanship of this lovely addition to the Chapter's temple.

On December 5, the Convention and Visitors' Executive Committee of the Association of Metropolitan San Jose visited Rosicrucian Park to see a special showing of *Domain of Destiny*, an AMORC film. The Committee members were especially interested in the work AMORC is doing in film-making, and during the afternoon had an opportunity to visit the Studio building and the Audio-Visual Department.

Vancouver (B.C.) Lodge members have been busily engaged in renovating the Lodge Auditorium. Under the direction of Frater Steve Galovics and the Board of Trustees, several members have put in many hours' work to make the improvements. The walls have been paneled in edge-grain cedar, new draperies have been hung, indirect lighting has been installed, and many other changes and improvements have been made. We congratulate Vancouver Lodge on this fine endeavor.

The
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January
1969

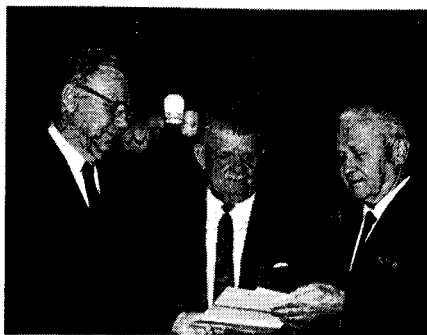
En route to South America in mid-October, Frater Chris. R. Warnken, then Grand Treasurer of AMORC, and Soror Josephine Warnken, then Colombe Counselor, participated in the well-attended Southern California Rosicrucian Conclave in Hollywood. Following this the Warnkens flew to Brazil to attend the Third National Convention of the Grand Lodge of Brazil which was held in São Paulo. Frater Warnken delivered the opening address in Portuguese to more than 700 members. The knighting of three Grand Councilors and the appointment of five additional Grand Councilors give indication of the dramatic and dynamic growth of our Brazilian Grand Lodge.

At the Grand Lodge of Brazil in Curitiba, the Warnkens became better acquainted with its efficient operation under the splendid leadership of Grand Master Maria A. Moura and Grand Secretary José de O. Paulo. An inspection was also made of the site of a new auditorium and planetarium soon to be erected at their Grand Lodge. On November 1, the Warnkens proceeded to Londrina for the elevation of Londrina Chapter to Lodge status and to dedicate a beautiful new Rosicrucian Temple. On November 3, Frater Warnken addressed an overflow attendance at a convocation in Buenos Aires, Argentina, in Spanish, as he did in all subsequent stops on the tour. In Santiago, Chile, and in Lima, Peru, special convocations, conferences with officers on administrative and growth questions, and evening gatherings were all part of the many and varied activities. Before returning to San Jose, a visit was made to Mexico City where Frater Warnken again addressed a convocation.

Both Frater and Soror Warnken were deeply impressed by the enthusiasm and dedication they found among all members they visited throughout Latin America. They have gained greater insight into the immensity of our Latin-American membership and are very proud of the many new friends they have made.



Mr. T. Hiram Stanley, community leader of Columbus, Ohio, was presented with the Rosicrucian Order's Humanist Award in recognition of the



numerous contributions he has made in business, civic, and educational affairs.

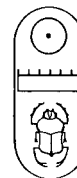
Colonel William H. Schaefer (center) presented the Award to Mr. Stanley (left). On the right is Dr. William Henry Shaw, Superintendent of the Muscogee County School District, who read a letter of commendation from Mr. Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC.



After serving for thirteen years as Colombe Counselor, Soror Josephine Warnken is retiring. It is with regret that she has had to say farewell to the Colombes and Colombes-in-Waiting. Appointed to succeed Soror Warnken is Soror Maria Elena Daniels who is a former Colombe of the São Paulo Lodge of Brazil and later was a member of the staff of the AMORC Commonwealth Office in England.

Honor was paid Soror Warnken Tuesday evening, November 19, when an impressive ceremony took place in the Supreme Temple at the close of the Convocation. The officiating master called her to the East where she expressed her appreciation for the opportunity to serve in this capacity and her deep love for the Colombes. She was presented with a silver goblet on which a moving dedication was engraved and then received a beautiful bouquet of red roses.

On Sunday morning, December 1, in the Supreme Temple recreation room, a surprise breakfast was given in her honor. Special references were made in respect to her devoted services, followed by the presentation of a gift.




Soror Bertha Miles of Elbert Hubbard Chapter writes from Dayton, Ohio, of a special day in the lives of Chapter Master Beatrice Shaffer and Chaplain Tim Shaffer.

Twenty-three Chapter members traveled by chartered bus to attend the Rosicrucian Conclave held on October

19 at Indianapolis. She reports that they all had a wonderful time and that a highlight of the Conclave for Chapter members was the appellation ceremony for six-weeks-old Randel Ray Shaffer, Frater and Soror Shaffer's new son, and a fourth generation of living Rosicrucians. Congratulations to all!





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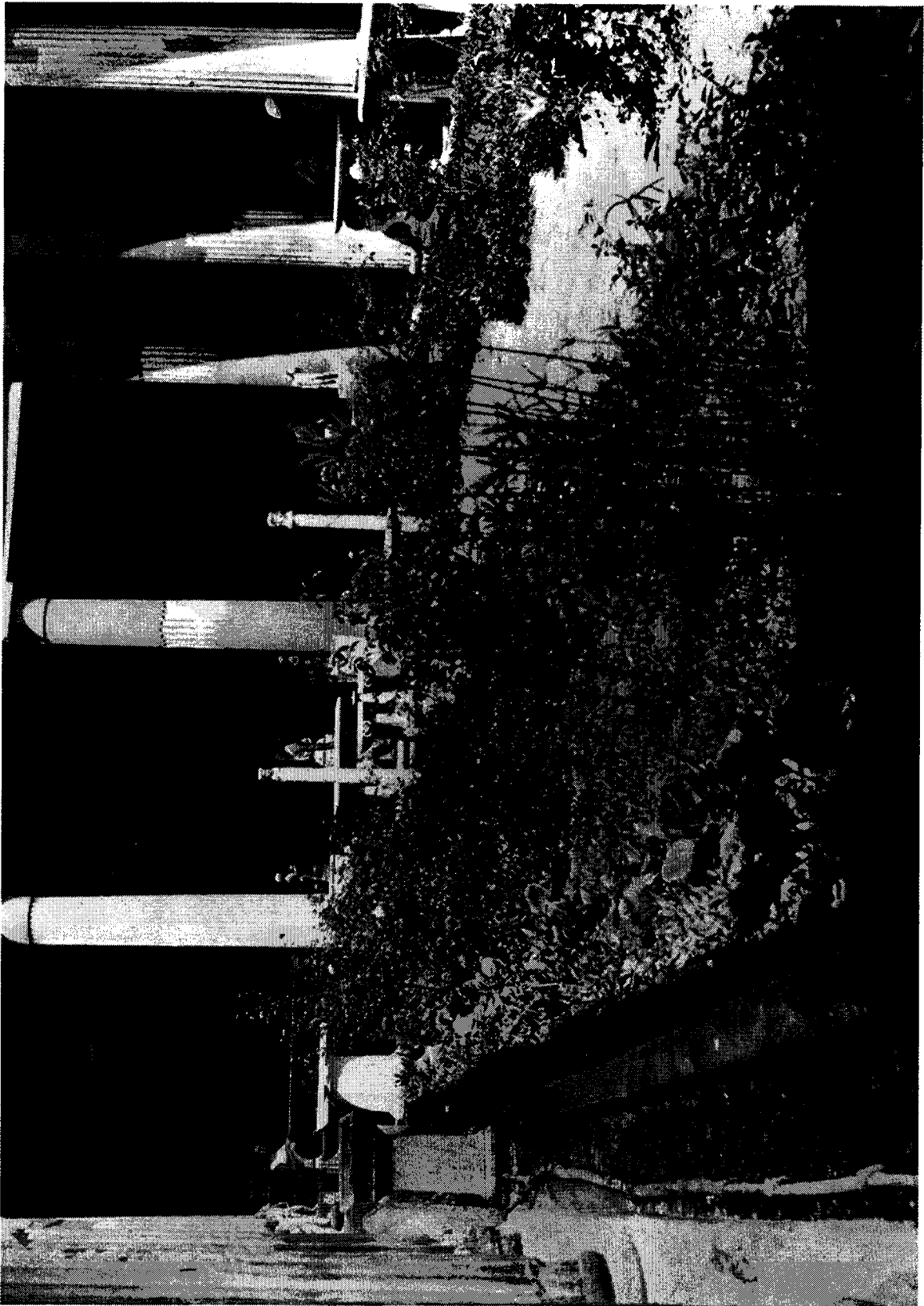
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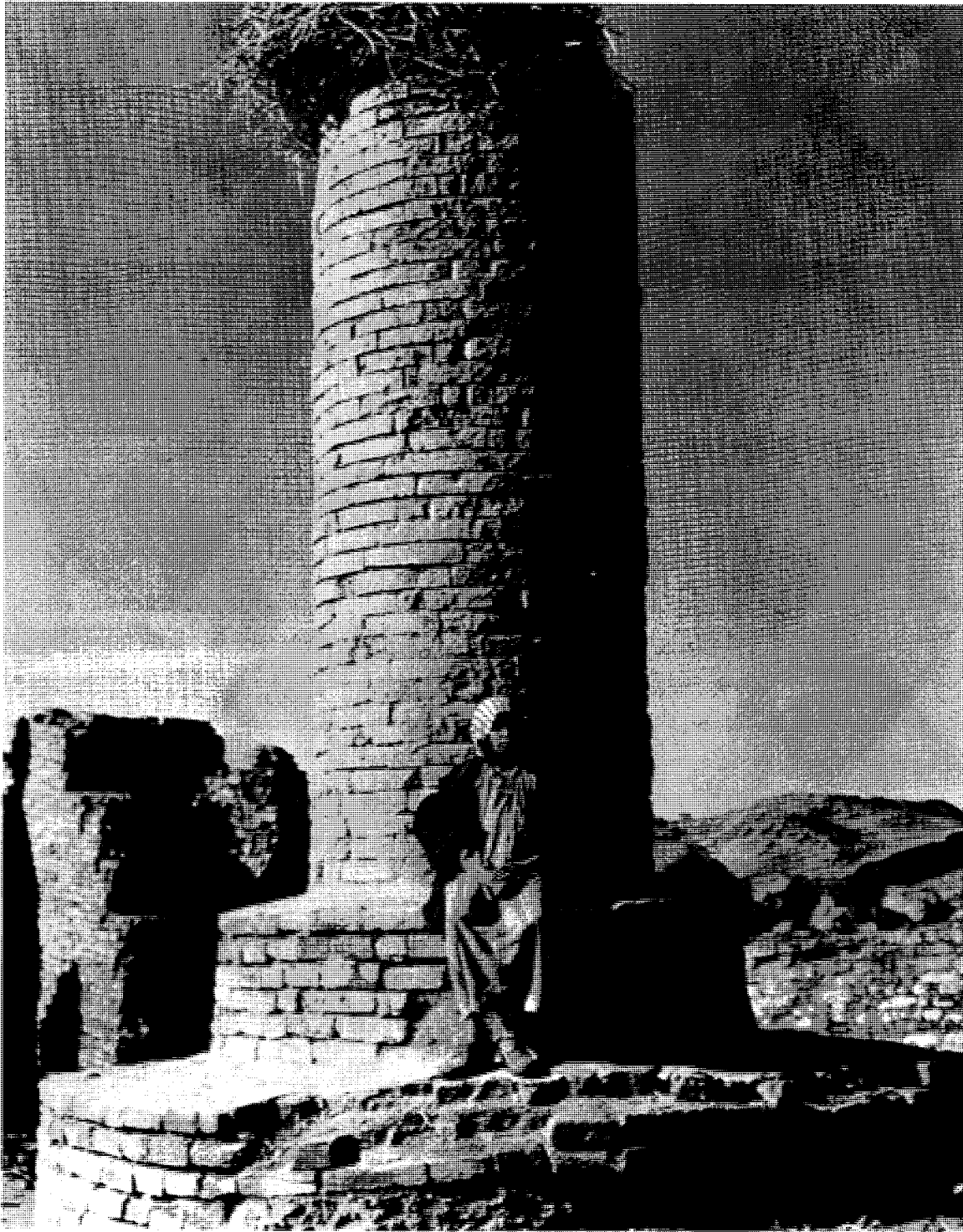
RESTORED BEAUTY



This charming courtyard was once the home of a Pompeian noble. The ornate ancient city of Pompeii, Italy, was destroyed by an eruption of Vesuvius in A.D. 79. A virtual blanket of ashes descended upon the city, trapping citizens in their homes and upon the streets. The ashes hardened to constitute a preservative. Modern excavators have found the well-preserved bodies of persons exactly where they were overcome in the catastrophe.

(Photo by AMORC)





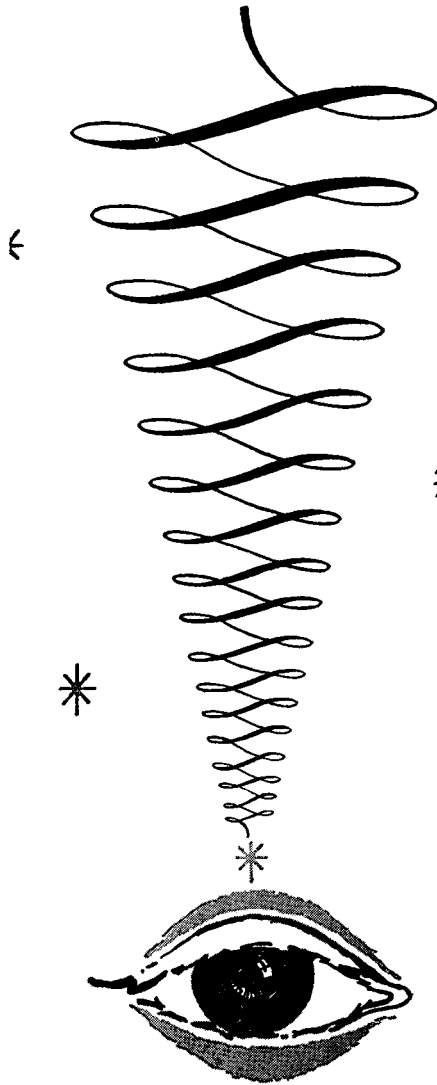
CITY OF A LOST PEOPLE

In Mohenjo-Daro in the Sind Desert of Pakistan is this huge mud-brick well, one of many standing after some 5000 years. At one time the top of the well was but a few feet above the surface. It still contains pure water. The city is laid out in wide streets with ceremonial buildings and homes, the latter containing the earliest known sewage system. Who the people occupying this city were and why they fled, leaving it in apparently fine condition, is still a matter of archaeological speculation.

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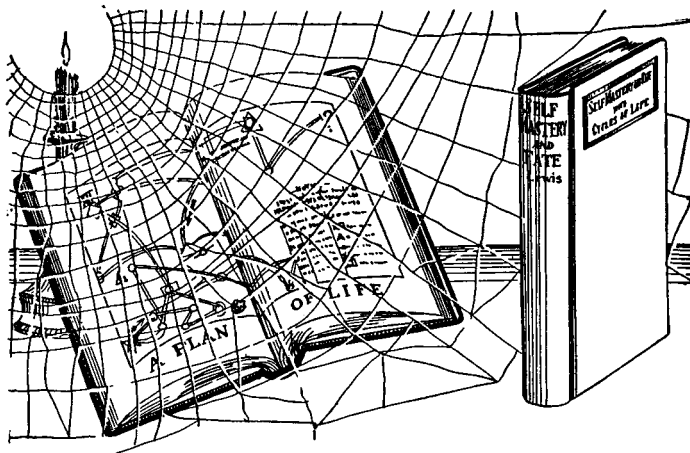
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BRAVE NEW ERA

Now that many legislatures are seriously contemplating the possibility of legalizing the sale and use of certain drugs, such as marijuana, alarming new evidence has been uncovered to the effect that many, if not most, compounds of this type are deadlier in their effects than formerly believed, especially since some are potentially damaging to future generations of nonusers through the abnormal increase in the human race's rate of deleterious mutations which some of them are capable of inducing.

Although by now it is a fairly well-established fact that LSD can cause permanent damage to the user's brain and that it can also induce chromosomal abnormalities that have led to birth defects which, among other disorders, could produce leukemia and other forms of cancer—it is still widely believed by the majority of the public that marijuana and other similar compounds are relatively harmless.

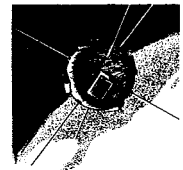
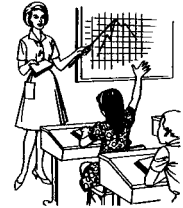
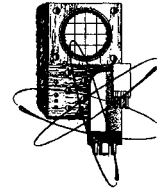
Dr. Donald R. Jasinki, of the National Institute of Mental Health, has uncovered important evidence to the contrary. After exhaustive experimentation, Dr. Jasinki has discovered that the recently isolated active ingredient of marijuana, tetrahydrocannabinol (THC), only recently obtained in pure form, can induce in the marijuana smoker loss of insight, visual hallucinations, muteness, and muscle rigidity.

Dr. Skom, chairman of the Illinois State Medical Society on narcotics, after reviewing Dr. Jasinki's finds, likened the implications of this discovery to those that some years back went on to check the widespread use of the drug thalidomide, which was in such great demand before it was found to be toxic, although, unfortunately, after it already had its devastating effects on some pregnant women's unborn children.

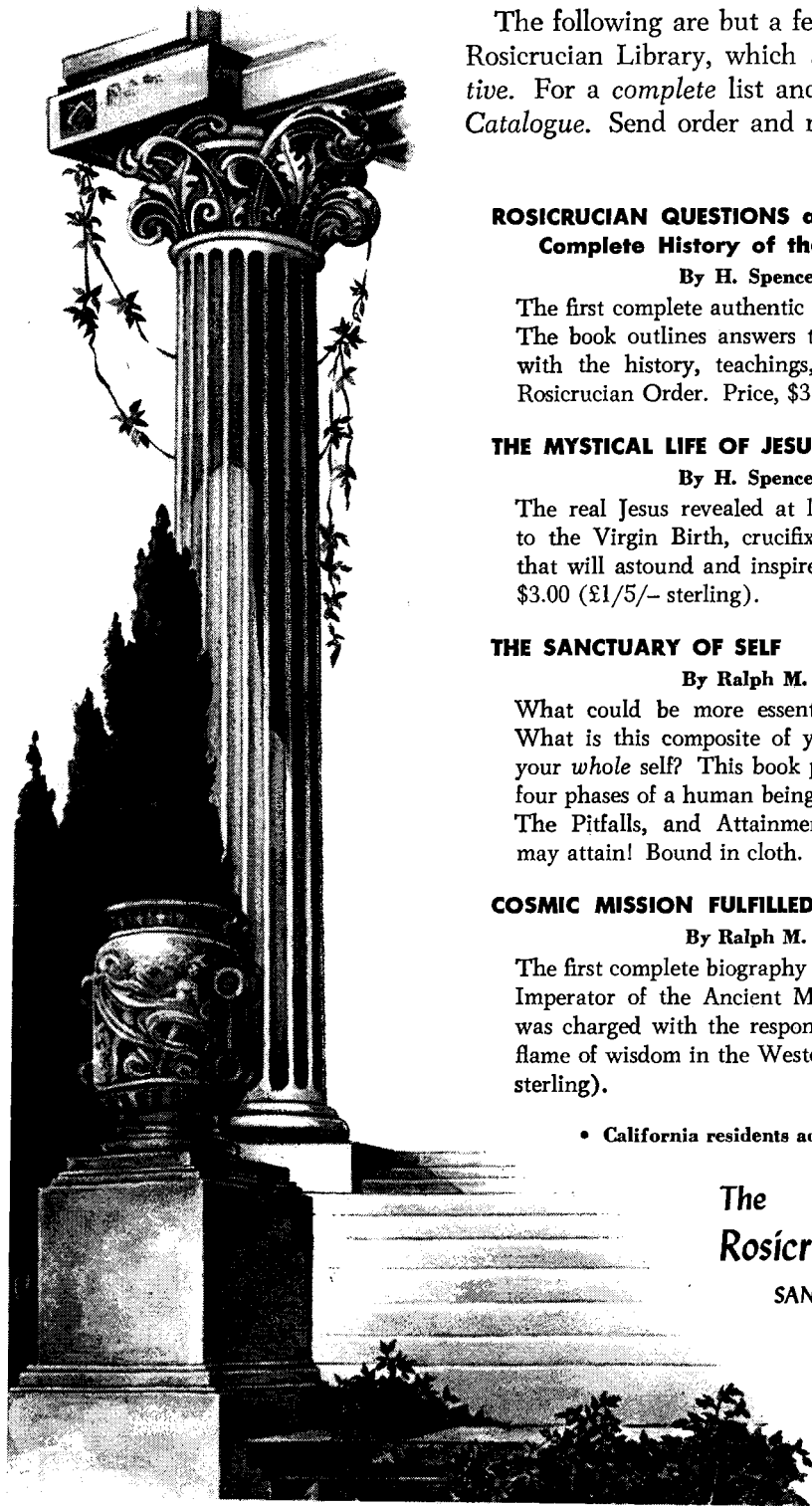
Even though the amounts of THC present in marijuana are relatively low—since not all of its users experience psychosis—both Dr. Jasinki and Dr. Skom have emphasized that a sufficiently high dosage of THC, which has proven to be definitely psychotomimetic (psychosis-mimicking), could cause psychotic reactions in almost any average individual.

Committees of the National Research Council and of the American Medical Association have issued a sobering report which, among other things, notes that if marijuana were to be made generally available to the public, a problem comparable only to that of alcoholism would be created.

Thus today, in more ways than one, we are standing at a crossroads to which future generations may look back in horror or in wonderment at least in this respect this is the moment in which we will have to determine which direction to take to truly make of this our brave new era.—AEB



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